OUTLINES OF ISLAMIC CULTURE

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OUTLINES OF ISLAMIC CULTURE

HIS HIGHNESS
SRI KRISHNARAJENDRA WADIYAR BAHADUR, G.C.S.I. G.B.E.
MAHARAJA OF MYSORE

OUTLINES OF ISLAMIC CULTURE

VOLUME I

HISTORICAL AND CULTURAL ASPECTS

BY

A. M. A. SHUSHTERY

Professor of Iranian Language and Literature
The University of Mysore

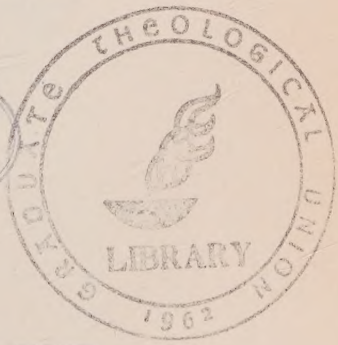
WITH A

FOREWORD

BY

SIR ABDUL QADIR, Kt.

Member, His Majesty's Council of India



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TO

HIS HIGHNESS
SRI KRISHNARAJENDRA WADIYAR
BAHADUR, G.C.S.I., G.B.E.

MAHARAJA OF MYSORE

THIS WORK IS MOST RESPECTFULLY DEDICATED WITH
HIS HIGHNESS' GRACIOUS PERMISSION

BY

HIS MOST LOYAL AND DUTIFUL SUBJECT

THE AUTHOR

IN ADMIRATION OF HIS HIGHNESS'
ABIDING INTEREST IN THE
ADVANCEMENT OF
CULTURAL STUDIES
IN INDIA

PREFACE

I AM indebted to my friend Professor B. M. Srikantiah, M.A., B.L., formerly Registrar of the University of Mysore, for the idea that I should write a work of the kind covered by these two volumes. His proposal was that I should prepare a short outline of Islamic Culture suited for easy translation into intelligible Kannada for the use of those studying in the Intermediate Colleges of the Mysore University. I had some misgivings as to my competence for undertaking such a work, and it was only after considerable hesitation that I decided to accept my friend's suggestion. But when I began to write I found that it was extremely difficult to compress a work of the kind I had in view within the limits prescribed by him. I had divided it into twenty chapters and each chapter required adequate space if it was to be comprehensive. Despite considerable abbreviation, the result has been the present work in two volumes running to about 800 pages. I hope it will be found useful as much by University students as by the general reader, Muslim or non-Muslim, to whom it incidentally opens the whole panorama of Islamic Culture.

The point of view I have adopted throughout this work is to place before my readers accurate information, so far I could gather, as to what Islam has taught and what Muslims have contributed for the benefit of mankind. All that I have said has been elaborated in greater detail by more competent and able writers than myself. I have only endeavoured to summarise their views and to impartially exhibit both the favourable as well as the unfavourable aspects. How far I have succeeded in my object, it is for my readers to judge. I have explained briefly the similar and dissimilar features of Islam in relation to other religions and cultures. In particular, I have stressed the points which

are common to Islamic and other cultures, which, if correctly appreciated, would, I feel confident, help to remove much of the current misunderstanding and promote fraternal feelings and good will between Muslims and non-Muslims. Discord is a form of ignorance. Knowledge generates love; and love inspires human beings to become friendly and devoted to one another.

This century will take its place as a great landmark in the cultural history of Muslims. Their past culture, based on the orthodox teaching of Islam and the old traditions of Iran and Central Asia, is assuming a new phase and spirit, as it has to adjust itself to new conditions. Cosmopolitanism, international harmony and the old type of absolute monarchy are yielding place to nationalism and democracy. East, once the teacher, if not the conqueror, of the West, has now assumed the rôle of a humble and obedient pupil. Turkey, once the seat of the Khilafat, and the Turks, ardent supporters of Muslim orthodox law, have wholeheartedly accepted European ideals and adopted modern Western codes of law and morality. A great revolution has been effected by the Great War of 1914. To-day, Turks, Iranians, Arabs and Afghans are no longer obstinate in their views, nor think of rivalry with European powers, but wish to follow them in all aspects of life. What the outcome of such intellectual, social and cultural imitation will be may, perhaps, become clear to historians of the next century. Bukhara, once the great seat of Muslim learning and the home of great Muslim theologians, traditionists, poets and philosophers, has now become a member of the Soviet Republic. Egypt and Iraq have gained the status of independence, but they are still in need of external help. Turkey and Iran are strong modernized Muslim states, but they too appreciate the importance of cordial intercourse with neighbouring nations. Friendly relations with the British have been established all over Western Asia and it cannot be doubted that the maintenance of such relations will be for the good of all.

It now remains to acknowledge the help which I have received from my friends in preparing this work. I am particularly indebted to *Rajacharitavisharada Rao Sahib* C. Hayavadana Rao, B.A., B.L., for his valuable help. He has enriched it with additional notes and has carefully gone through the manuscripts and examined the proofs. I acknowledge my indebtedness first to him. I am also indebted to my colleagues and friends, Messrs. J. C. Rollo, M.A., J.P., Principal of the Maharaja's College; A. R. Wadia, B.A., Bar-at-Law, Professor of Philosophy; V. Subrahmanya Iyer, B.A., Retired Registrar, University of Mysore; and Abdul Huq, M.A., Professor of Arabic, Madras, for valuable suggestions. My two dear pupils Messrs. Muhammad Valiyullah, B.A., B.L., and Khizir Ali Khan, M.A., have helped me in preparing the Indices to both the volumes.

It is my duty to express here my profound gratitude to His Highness the Maharaja of Mysore, whose generosity has enabled me to publish this book.

THE UNIVERSITY,
MYSORE,
22nd June 1937.

A. M. A. SHUSHTERY.

FOREWORD

THE contribution of Muslims to the literature, art and culture of the world, is the theme of a very interesting book, *The Outlines of Islamic Culture,* which we owe to the research of Professor A. M. A. Shushtery, of the University of Mysore. He has covered an immense field and has succeeded in compressing in two handy volumes, an amount of information, about the growth and development of Muslim culture, which, if expanded, would suffice to fill many volumes of an Encyclopædia of Islam.

The First Volume is devoted to the historical and cultural aspects of the theme, and the Second deals with its philosophical and theological phases. Starting with a brief reference to the life of the Prophet of Arabia, and giving the chief essentials of the simple faith preached by him, the author goes on to describe the rapid spread of Islam to Syria, Egypt, Iraq, Iran, India and China within a short period after the death of the Holy Prophet (Peace be on him!).

There is a chapter dealing with Muslim Sects, which mentions not only the two main divisions of Islam, namely, *Sunnis* and *Shiahs,* but deals also with some of the more modern sects, like the Ahmediyya Movement of Qadian (in India), and the Bahai Movement, which, having sprung from Islam, now claims to be a distinct system of faith. A small paragraph in this chapter is devoted to Mustafa Kamal, but I do not know why the Ata Turk, (the name by which Mustafa Kamal is now known), should have been given a place among religious reformers or founders of Sects. His work is more appropriately described in another chapter on the Political history of Islam, in which the origin of the Khilafat (Califate) is traced, and we are told of the phases through which it passed, till it came to the Sultans of Turkey and was eventually abolished by Mustafa Kamal in 1924. In this connection the

author gives us his own views on modern Turkey and on Afghanistan, Egypt, Iraq and Albania, and refers to various Muslim dynasties which ruled in India, including the Moghals. He tells us about the Civil and Revenue administration of the Moghal period, and about its army and artillery. There is a passing reference even to the navy, but Professor Shushtery frankly admits that the "Muslim conquerors in the East, with the exception of the Arabs, had no experience of the sea....and that the absence of a strong navy was the weakest point in their administration".

From a cultural point of view, one of the most instructive chapters in the book, is that dealing with the history of Muslim literature. Within the limitations placed on himself by the author, he has referred to Arabic, Turkish, Iranian and Urdu literatures. His range of information is very wide and he is cognizant of the modern trends of these literatures. It is interesting to learn, for instance, that Yaziji, one of the comparatively modern writers of Arabic in Egypt, "may be compared to Muhammad Husain *Azad* of India". Another interesting comparison is between Jurji Zaidan, a well-known modern Egyptian novelist, and Abul Halim *Sharar* of Lucknow, both of whom have written historical novels. We are told about a writer of short stories in Egypt, named Muhammad Taimur (born 1891, died 1921), whose work was very much like that of Premchand, a well-known Hindu writer of Urdu, who has recently passed away and was a very popular writer of short stories in India. Among modern writers in Turkey, the author mentions Abdulla Jaudat (born 1869, died 1932), as the most distinguished literary man of his period in that country. He says that he was not only a poet but a pioneer in reforming Turkish society, religion and language, and was one of the founders of the great Turkish party named "Union and Progress", which forced Sultan Abdul Hamid to grant constitutional government to Turkey in 1908. Another great Turkish writer was Abdul Haq Hámid, who

is considered the founder of the modern style in Turkish poetry, and was at one time a Turkish consul in Bombay and later on councillor of the Embassy in London. The author regards *Hali* as his parallel in India. We are told that Abdul Haq Hámid loved India and wrote many stories of Indian life, among which the *Dukhtare-Hindu* may be particularly mentioned. This shows how literature can form a link of sympathy and understanding between people of different countries and it is worth while to bring out these facts in the interests of such understanding.

It is refreshing to find that Taufiq Fikrat, a patriotic Turkish poet, who flourished in the reign of Sultan Abdul Hamid, wrote a book on Sanskrit literature. This example deserves to be followed by scholars in India, who can help the cause of a friendly co-operation between Hindus and Muslims, through a study of the literary treasures of their respective classical languages. Professor Shushtery reminds us that work of this kind was done with great zeal and with good results in the past. Faizi, the brother of Abul Fazl, the famous minister of Akbar, translated the *Mahābhārata* in Persian and also reproduced the story of Nala and Damayanti. Mirza Abdur Rahim, Khane Khanan was also well-versed in Sanskrit. On the other hand, a large number of Hindu scholars eagerly studied Arabic and Persian.

The remarks of Professor Shushtery on *Urdu* and *Hindi* literature deserve a careful consideration by all lovers of *Urdu* as well as *Hindi* in India. He is himself an Iranian and is a Professor of Iranian literature in the University of a great Hindu State. He is in a position to take a detached view of the linguistic problem in India. He observes: "*Hindi* and *Urdu* are different in name but one in origin and spirit. *Urdu* is *Hindi* which has been Iranised during Muslim rule in India.... *Urdu* is more the outcome of Hindu needs than those of Muslim". The concluding words of Professor Shushtery's observations on this subject are particularly worthy of attention. He says:—"*Urdu*

must not be considered and made an exclusive property of the Muslims. It has taken its birth in the Hindu-Muslim family, and must remain under the protection of that joint family for ever and ever."

The chapter devoted to Education, Universities, and Arts is full of interesting information about the Muslim seats of learning which flourished in Asia, North Africa and Western Europe. We are told also about the numerous libraries, containing hundreds of thousands of books, which were founded and endowed by Muslim kings and noblemen in various parts of the world. They were often in charge of the most distinguished scholars of their period. "The great philosopher, Avicenna, was in charge of the library of the Samanid king. Ibn-e-Maskuvaih was librarian at Ray, and Ash-Shabushte was librarian of the Fatimid Khalif Al-Aziz." It is interesting to learn that sometimes women were also employed as attendants in the libraries. There was a library at Shiraz (in Persia), which was noted "for its fine buildings, furniture and arrangements. It was surrounded by parks and roofed with domes. There were 360 rooms and pavilions: the books were arranged on shelves, with a complete catalogue." It was founded by Azad-ul-Doula, a king of Iran, who was reigning about 360 A.H., *i.e.,* nearly 1,000 years ago. A library at Cordova, in Spain, possessed 400,000 volumes. It is said that it required six months to remove the books from one building to another. There was a magnificent library at Tripolis, in Syria, the number of books in which is said to have been three millions. We are told that it was, unfortunately, destroyed by European invaders on the occasion of the First Crusade. Most of the libraries in Central Asia were destroyed by Chengiz.

The services of Muslim scholars to history, geography, botany, mathematics, astronomy and to medicine and chemistry are also mentioned in this chapter and show how great is the debt which the world owes to them.

The author goes on to deal with trade, commerce and

navigation and passes on to æsthetic culture, which forms one of the most attractive chapters in the book. It begins with the story of the development of music and of the various influences which helped its progress, in spite of the discouraging attitude originally adopted towards it by orthodox Islam. The best contribution of Muslims to æsthetic culture has been made through their architecture. In his survey of this subject, the author shows how this architecture "started from Arabia, developed in Mesopotamia, Syria, Iran, North Africa, Spain and Central Asia, and reached its zenith of artistic beauty in India". Muslim architecture began with the mosque, which became the centre of Muslim life, and next in importance were the tombs of kings, saints, nobles and other noted personalities. After these came public buildings, palaces, forts, etc. The author observes that "Muslim architecture is neither the work of the Arabs, who were the earliest Muslims, nor of any particular nation. It is international in character, in the moulding of which many nations—of North Africa, South Europe, West, Central and South Asia—have taken an active part."

Coming to the Moghal period, Professor Shushtery pays a well-deserved tribute to the great Emperor Akbar and "his policy of combining Iranian elegance and richness of colouring and ornamentation with the exactness and mathematical calculations of Hindu workmanship".

Speaking of the Emperor Shah Jahan, the grandson of Akbar, as the greatest builder of palaces, forts and mausoleums, the author says: "He was gifted with a natural taste for æsthetics of every kind, including music, architecture and the fine arts, which the prevailing long internal peace and amassed wealth encouraged him to engage in."

The First Volume concludes with a discussion of miscellaneous Muslim arts and crafts, such as calligraphy, pottery, glass, textile fabrics, carpets, metal work, jewellery, painting and drawing.

The Second Volume is mainly devoted to the domain of things spiritual. The opening chapter gives the history of Muslim philosophy and traces the influences of Greek philosophy on it. The superstructure built by Muslim scholars, like Averroes and Avicenna on the foundations laid by Plato and Aristotle, is then described. From a study of the philosophical aspects of Islam, the author passes to a discussion of Sufis and Sufism. I think this chapter may be considered the most valuable in the whole book and could, perhaps, be enlarged with advantage in a future edition. The Sufis produced a silent revolution in Islam, in more ways than one, and introduced in it many doctrines which were more or less foreign to its origin, but most of them led such beautiful lives, in the light of what they taught and preached, and had such a marvellous influence over those among whom they lived, that it cannot be denied that the wide appeal of Islam among the masses, on the one hand, and among the philosophical minded elect, on the other, is largely due to the work of the Sufis.

The chief object, which the author has had in view, in writing this book has been served by the kinship which he has traced between the Vedanta of the Hindus and the Sufism of Islam. In his Preface to the book he says that he has stressed the points which are common to Islamic and other cutlures, to promote fraternal feelings between Muslims and non-Muslims, and rightly observes that "hatred is a form of ignorance. Knowledge generates love; and love inspires human beings to become friendly and devoted to one another."

It may be said to the credit of Sufism that in its many ramifications and its division into several schools of thought and practice, it has always adhered to the doctrine of love as its guiding principle, and has based its success on the love of God and, through that, the love of humanity and of nature in general.

The subject next dealt with is Muslim scholasticism, the need of which arose when studies of philosophy and

science created a school of sceptics. The scholastic scholars stemmed the rising tide of doubt and disbelief and tried to show that the teachings of philosophy and science were not inconsistent with the teachings of Islam, if properly understood and interpreted. The two chief scholastic schools were the Motazala and the Ashæra. Among the latter the greatest names are Rázi and Ghazzáli, who are briefly described by the author.

A chapter devoted to Muslim jurisprudence and theology and another to Muslim sociology, bring the Second Volume to a close, with the exception of a concluding chapter on "the future of Islam", in which the author gives his opinion as to the lines on which it is possible for Islam to advance in future. Among the Appendices added is one giving the names of some distinguished Muslim women, who have been famous in history, as rulers and administrators, as orators and speakers, and even as warriors in the battlefield.

The main commandments of Islam, regulating the daily life of a Muslim in the matter of worship, of fasting and pilgrimage, of sacrifice, of alms and of regulating his relations with his neighbours, are set forth with great clarity in the chapter devoted to "jurisprudence and theology". Great stress has been laid by Islam on fair dealing between man and man and the fulfilment of promises and contracts. Exploitation of the poor by the rich is prohibited, and the rich are enjoined to do all they can to help their needy brethren. As observed by Professor Shushtery, "Islam inculcates moderate socialism and with it prescribes a rational and just mode of dealing as between members of the Muslim community. Each individual has the right to possess what is his own property and to enjoy what is his own wealth, but only to the extent that by that he does not injure the happiness or interests of others. He may amass wealth, but the surplus wealth, of which he has no need for immediate use, must be used in helping those who badly need it."

The chapter on "Muslim Sociology" is very informative and would be of special interest to those non-Muslim readers of this book who have a curiosity for some of the quaint notions and practices which have found their way among Muslims, owing to their contact with non-Muslims in various countries, or are the remnants of the old beliefs and rituals of those who embraced Islam but have not been able to shake off some of their old rites and customs. Perhaps it was necessary for the author to mention these things briefly to make his survey exhaustive, but I hope the readers of the book will not regard the superstitions described under this heading as a part of Islam, nor treat them as 'culture'.

I may say, in conclusion, that the task before Professor Shushtery was a very difficult one and he deserves to be congratulated on discharging it successfully. His discussions of the different sects of Islam has been, on the whole, fair and unbiassed and in his estimate of the influences of Islam on Hindu culture, and of Hindu culture on Islam, he has endeavoured to give each one its due. I am sure the book will find a wide circle of readers. It should particularly interest the Indian students, as a study of this subject has a special value and importance for them, but it should also attract Western students and scholars, so many of whom are now eager to learn about cultures other than their own.

The book has been dedicated to His Highness the Maharaja of Mysore, by permission, and the author has acknowledged with gratitude the encouragement and patronage he has received from the enlightened ruler of that State, who is well known for his broad-minded appreciation of all learning and culture.

LONDON,
3rd September 1937.

ABDUL QADIR.

VOLUME I

HIRTORICAL AND CULTURAL ASPECTS

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OUTLINES OF ISLAMIC CULTURE

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CHAPTER I.

MUHAMMAD THE PROPHET.

His Ancestry—His Birth and Early Life—Beginnings of Public Career—Mecca in Those Days—Family Life—Founder of a Religion—The Main Articles of Faith—Conception of God—Soul and Its Immortality—Object of Existence—Resurrection—Predestination—Fundamental Principles.

His Ancestry.

The Arab tribe from which Muhammad descended was called Quraish.[1] This tribe occupied a very prominent place, since the expulsion of Khuzaites out of Mecca, by Qussay, a descendant of Feher, who was supposed to be their great ancestor. Qussay was born in about 398 A.D. and married the daughter of Hulayl, Chief of Khuzaite. When Hulayl died, Qussay claimed the Chieftainship of Mecca and the guardianship of its great temple. He induced the Quraishid to occupy the surroundings of the temple, called the Ka'aba. He built for himself a house, close to the temple, and assumed the rôle of the Chief of Mecca. His house became a Council Hall, where the tribe of Quraish used to assemble and discuss important problems of common interest. It was his privilege to hand over a banner, called the "Liva", in time of war to the man appointed to lead the tribe. By collecting a tax known as "rifadah", he fed poor pilgrims, thus encouraging foreigners to visit the temple. Qussay lived for about 82 years, and before his death made himself the acknowledged Chief of all the Quraish. He was its leader and law-giver. He was succeeded by his eldest son Abdad-Dar, and when

[1] The Quraish, have been described as "the most noble and polite of all the Arabians".

the latter died, the functions of the Chieftainship were distributed among his nephews. The work of supplying water to the pilgrims and feeding them was entrusted to Abdush-Shams, the son of Abde-Manaf and a grandson of Qussay, who after some time relinquished his right to his brother Hashim, the great-grandfather of the Prophet. But Umayya, the son of Abdush-Shams, after his father's death, claimed the functions entrusted to Hashim. He failed in his dispute with his uncle, but the rivalry for power between the descendants of Umayya and Hashim continued in each generation, and one on either side took the lead against the other; for instance, Abu Sufyan, Vice-Prophet, and his son Moawiya against Ali, the fourth Khalif, a cousin and son-in-law of the Prophet; and Yazid, son of Moawiya, against Husain, the son of Ali. This rivalry continued till the Umayyads were defeated by the Hashimids, who, with the help of the Iranis, established their dynasty and ruled the Muslim world for over four hundred years.

His Birth and Early Life.

Hashim died in 510 A.D. and was succeeded by his brother Muttaleb, who followed him in 520 A.D., leaving the leadership of his family to Abdul-Muttaleb, the son of Hashim. Abdul-Muttaleb had twelve sons and six daughters. Among them was Abdulla, the father of the Prophet. He married a lady named Amina, of the Zuhra clan, a well-known family among the Quraish. Muhammad their only child, was born soon after his father's death in about 570 A.D. He was made over to Suwaibah, a slave woman, who nursed and suckled him for a few days, and passed the baby to another nurse named Halima, a woman of the tribe of Banu-Sad. Muhammad was taken by his nurse to her own house in the desert and after two years brought back to his mother. Amina died when the Prophet was but six years old. Abdul-Muttaleb, his grandfather, took charge of him, but he also died in 597 A.D., and the orphan boy was committed to the care of his uncle Abu-Taleb. When he was twelve

years old, he accompanied his uncle and guardian to Syria, and for the first time came into contact with the outside world, especially Christian monks. As a youth of sixteen or seventeen, he took part in local wars between the Quraish and the tribe of Banu-Huwazin. He was known for his good character, purity of morals and uprightness. He was called Amin or the trusted. He passed his time in helping his uncle, who was a merchant, sometimes tending the sheep and goats. At the age of twenty-five, he was sufficiently known in trade circles, so that on the recommendation of his uncle, he was employed by a rich Quraishid widow, named Khadija, as her agent in carrying and selling her goods in Syria. She found his services satisfactory and appreciating his honesty, sincerity, contentment and noble bearing, to which his handsome appearance proved a further attraction, offered herself in marriage to him. She was forty years old at the time, and had been twice a widow and had had children by her former husbands. Muhammad, a young bachelor of twenty-five, accepted the offer and, with the consent of his uncle, married her. Both became much attached and devoted to each other and unlike the prevalent custom of polygamy, Muhammad remained contented and happy with his aged wife till she died at the age of sixty-five. He had several children by her. The sons died while yet young, but four daughters survived, married and had children. Fatima was the youngest. She was the most beloved and respected and was the only daughter who survived the Prophet by six months. She was married to Ali, the son of Abu-Taleb. Her sons were named Hasan, the elder, and Husain, the younger, and the descendants of these two are now known by the sobriquet of Sayyed.

Beginnings of Public Career.

In the year of his marriage, the Prophet became a member of a society whose object was to protect oppressed and helpless people against powerful but lawless tyrants. He also adopted his cousin Ali, who was six years old, to

relieve his uncle from the burden of large family with a limited income. At the age of thirty-five or thirty-six, he was asked to settle a serious dispute among the Quraish in replacing the sacred black stone in the wall of the temple. Muhammad placed it in his own garment and asked the members of each clan to hold a corner and thus satisfied them all. When it reached the place where they wanted to deposit it, he took it out and placed it there. Between the thirty-fifth and fortieth years of his life, nothing occurred worthy of note. Though pursuing his trade, he was inclined to seclusion and to a retired life. At this time, there was no chief authority in control at Mecca. Abu-Taleb, the son and successor of Abdul-Muttaleb, as head of his family, was not rich enough to assert his authority over the elders of the other clans. He was respected but not obeyed. The other most important tribes of Quraish were Bani-Makhzum and Bani-Umayya. Both these were clans opposed to Bani-Hashim, to which the Prophet belonged. The remaining tribes took sides with one of these three.

Mecca in Those Days.

Mecca, which figures so largely in the life of the Prophet, is a city in the West Central Arabia. It is the chief sanctuary of Arabia. At the time we are writing of, it was inhabited by the tribes known by the collective name of the Quraish. Among them, the following lived in the city and furnished most of the great generals and leaders known to Islam:—

1. Hashim, son of Abde-Manaf.
2. Muttaleb, son of Abde-Manaf.
3. Umayya, son of Abdush-Shams, son of Abde-Manaf.
4. Naufal, son of Abde-Manaf.
5. Asad, son of Abdul-Uzza.
6. Zuhrah, son of Kilab.
7. Taim, son of Murrah.
8. Makhzum, son of Yaqzah.
9. Adi, son of Ka'b.
10. Sahm, son of Amir.

11. Jumah, son of Amir.
12. Amir, son of Luvai.

The temple at Mecca, known as the Ka'aba, was a great centre of pagan religion. Pilgrims were visiting it from all parts of Arabia. It was also a centre of commerce. As is usual with places where people gather from different parts of the country, for worship and commerce, Mecca also became a place for adoration and enjoyment. Women devoted to dancing and singing settled in it. During the pilgrimage season, women from outside of Arabia, such as Abyssinia and the Roman and Persian Empires, used to visit Mecca. Such women were called Kanya, a word curiously reminiscent of Avestan and Sanskrit *kanya,* meaning an unmarried girl. Play-games, gambling, drinking and other vices became prevalent. Idolatry had degenerated to the extent of praying to any idol known or unknown to worshippers. There were as many as 360 or more idols in the great temple of Ka'aba.[2] Above these, there was one great God called Allah. Therefore, some enlightened members of the Quraish felt a keen desire to reform society. They were disgusted with their religion, especially idolatry. Some of them had embraced Christianity while others wanted to reform the usages of their ancestors. Among these was Muhammad, whose very nature was against idolatry. He used to carry his food to Mount Hira, close to Mecca, and pass his time in prayer and meditation. He must have passed many hours in pondering over the miserable condition of his people who were rich, intelligent, and compared with other parts of Arabia, more civilized and enlightened. They were enjoying supremacy and respect over other

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[2] It is said that at the time Muhammad was born, it was the custom for each tribe to worship its own tribal deity, special veneration being due to the Ka'aba, called *Baitullah,* or the House of God. The practice of idol worship grew, it is remarked by Ibn Ishak, the earliest biographer of the Prophet, from the custom of visitors to the Ka'aba carrying away stones from the Ka'aba at the end of their pilgrimage and worshipping them afterwards wherever they went.

parts of the country as guardians of the great temple. But their jealousy and rivalry, combined with the vice that corroded social life, proved great obstacles to their progress. Those who wanted reform did not know how to obtain it. At last Muhammad came to their rescue. With a determination, which is the characteristic of great minds, he decided to help not only his countrymen, but the whole of humanity. He came to certain conclusions which he believed would prove the only means to human salvation.[3] At first he opened his mind to his beloved wife, who immediately admitted that he had been commissioned from God to convey the message to brethren. She became the first adherent to his religion and encouraged him to preach the same to others. The next converts were his cousin, Ali, a boy of nine or ten years of age; his slave Zaid; and his friend Abu-Baker. The last named was a merchant, and a man of mild and noble character. He had many friends whom he persuaded and soon succeeded in making them adherents to the new religion. For three years, the Prophet preached in secret and then, encouraged by his enthusiastic followers, particularly Hamza, his uncle and foster-brother, and Umar, a young, intelligent and bold Quraishid of Bani-Adi clan, he began to preach in public and the result was strong hostility. For ten years, his followers suffered the fiercest persecution imaginable. Some of them sought refuge in Abyssinia. In the meanwhile, his devoted wife Khadija, and faithful uncle,

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[3] Though opinion is still divided on the point whether Muhammad's mission was to be strictly for his own people or universal, the more accepted view seems to be in favour of the latter. Several texts could be quoted from the *Quran* in support of this view, *cf. Suratu Yusuf* (XII) 104: "It (the *Quran*) is simply an instruction for all mankind." *Suratu's Saba* (XXXIV) 27: "We have sent thee to mankind at large." In keeping with this view, are those of Professors T. W. Arnold and D. S. Margoliouth. The former holds that from the beginning Muhammad considered his mission to be universal (see *The Preaching of Islam,* 28). Similar is the view of Mirza Ghulam Ahmad who declares that "the mission of the Prophet was . . . . to be universal" (*Teachings of Islam,* 79–80).

Abu-Taleb, who were two of his supporters, died. The hostility of the Quraish clan increased. At last, he succeeded in converting a number of inhabitants of Medina, who had come to Mecca as pilgrims to the great temple. They promised to help and support him, in case he and his Meccan followers went over to their city. This offer was accepted and the Prophet recommended his followers to leave for Medina. He followed them in the company of Abu-Baker. But the Quraish were not content with so much of success. They continued to create trouble even at Medina. At first, the Prophet remained on the defensive, but gaining sufficient strength and finding the Quraish opposition a great obstacle to his life's mission, he took the offensive, and within a few years succeeded in completely breaking up the power of the Quraish. In 630 A.D., two years before his death, the Prophet marched towards Mecca and occupied the city. A general amnesty was granted to all his foes. This treatment had a deep effect on the Meccans, who could not expect mercy after the cruelty they had shown to the Prophet and his followers. The Ka'aba, the great temple, was cleared of its 360 idols, even pictures on the wall being destroyed. Meccans took the oath of allegiance at Mount As-Safa, binding themselves to obey the doctrine of Islam, to believe in one Supreme God, Allah, and to abstain from idolatry, backbiting, lying, theft, adultery, killing of infant daughters, practising usury, etc. The fall of Mecca proved a decisive victory for the Prophet. One result of it was that people came in large numbers from all parts of Arabia and willingly and voluntarily accepted Islam. About the time of his death in 632 A.D., the Prophet had become the supreme temporal and spiritual authority over the whole of Arabia and the adjacent islands. He died at the age of 63.

Family Life.

His first wife, as already stated, was Khadija. She died before the Prophet migrated to Medina. After her death, the Prophet took several wives, but none of them had

children by him, except a Coptic slave girl. This wife gave birth to a son, named Ibrahim, and died when he was but two or three years old. The descendants of the Prophet trace their pedigree to Fatima, who was married to Ali Zainab, the eldest daughter of the Prophet who had a daughter named Amama, who, after Fatima's death, was married to Ali. Her children, however, are not considered as Sayyeds. Among them, Aisha, the daughter of Abu-Baker, the first Khalif, is well-known as the narrator of tradition. She was the only lady who took an active part in politics.

All his wives were widows, some with children by their former husbands, except Aisha, who was married a virgin. The Prophet had the double task of training men as well as women. He had a number of intelligent companions, whom he had trained and appointed in different parts of Arabia to collect taxes and to teach the religion he had preached. But in the case of women he could not make them, strangers as they were, his direct students and this must have been the chief reason for his marrying a number of ladies, who served the sacred purpose of disseminating the message of Islam. At this time, he was old and busy fighting with the Quraish, the Jews and the nomad tribes, effecting social reforms and carrying out various other duties. He married eleven or twelve ladies. Some of them enjoyed his company for a very short time, but all served the cause of Islam by teaching the same to others.

Founder of a Religion.

Muhammad was the founder of a religion and not of a philosophy. But every religion is based on certain philosophical notions, and Islam, in this sense, has its own philosophy which may be considered under certain comprehensive heads.

The Main Articles of Faith.

These heads, however, are neither mutually exclusive nor exhaustive of the Prophet's teachings. They are set down

only to enunciate clearly the fundamental articles of faith which the Prophet taught and which form, as it were, the corner-stones of the religion he proclaimed.

1.—*Conception of God.*

Muhammad's chief message to humanity is a standing protest against polytheism, dualism, atheism and idolatry. His God, the Universal Ego, is one and eternal. He is not limited to anything which man can imagine. Every sin, small or great, may be forgiven but not the sin of associating anyone or anything in any sense whatever with God. The Prophet did not tolerate any kind of symbol in which there was a possibility of forming an idea of the creative power or other attributes of God. Muhammad was the most sincere devotee of such a Supreme Being. He was willing to reconcile himself with anything, but was most determined in opposing any idea against the unity of God. His God is above matter and spirit as defined in Chapter II of the *Quran,* where he says:—

"Allah is one on whom all depend. He begets not, nor is begotten and none is like him."

Thus, in the above-mentioned short chapter, the idea of the eternity of matter and spirit or making the one dependent on the other or inserting a third power to combine and harmonize the two has been refuted. It is also a reply to the dualism of Iran, the Trinity of Christianity and to the belief that anyone other than God can possess any of the attributes of God and the idea of incarnation. His God is the most beneficent, the most merciful, master of the day of resurrection; Him alone one must serve and to Him alone one must beseech for help. Again and again, the *Quran* emphasizes the doctrine of unity, the all-powerfulness and mercy of the one Universal Ego. The whole teaching of Islam is based on this conception. Matter, time, space and even spirit, have no independent existence. It is said in the *Quran* that if there had been in them (heaven and earth) any God except "Allah", there would have been a state of disorder. The *Quran* draws the

attention of its readers by pointing to Nature, its laws and phenomena—the gathering of clouds, the fall of rain, the growth of plants, the existence of animal and human life, the movement of the stars, the rise and fall of nations, the change of seasons, life, death, historical events, and mythical wonders. In all these we can detect the same law prevalent: That in all apparent diversity, there is a unity of purpose and therefore unity of the originator.

2.—*Soul and Its Immortality.*

According to the *Quran,* man is the vice-gerent of God on earth. He is the microcosm of the Universe. His soul is pure in its essence and is manifested by action. The human ego in relation with the Universal Ego has a beginning. It possesses a personality and an individual will for its own development and perfection, which, however, must be in harmony with the Supreme Will. It depends upon the Universal Ego. Death is a birth into a more real life, for its existence. The *Quran* uses the words "ruh" (Heb-ruakh) and "nafs" (Heb-nephesh) for soul, and separate words signifying the creation of soul and body. As, for instance, concerning the soul it says thus:—

> "They ask you about the spirit; say the spirit is by command of my Lord and of its true knowledge ye have been given but little." (17–85)

With regard to the body, it says:—

> "He it is who created the heavens and the earth." (LVII–4)
>
> "For Him is the (power) of command, (manifestation) of soul and creation (of body)."

The soul has the capacity to rise itself higher and higher till it realizes its true self and reaches close to the divinity. If dominated by lust and passion, it may be eclipsed and degraded as low as animals or even still lower. So says the *Quran*:—

> "We created the man in the best form, then reduced him to the lowest of the low." (XCV–4-5)

The *Quran* says that the human ego is self-conscious and responsible for its rise or fall.

"Soul and Him who perfected it, and inspired (with conscience, so that it can distinguish) what is wrong and what is right for it. He is indeed successful who causeth its (own) purity, and he is indeed a failure who stunteth it." (XCI–710)

Various names are given in the *Quran* to the human ego in its different stages of development, for instance:—

(1) Ammarah (animal soul). (XII–53)
(2) Lawwamah (self-accusing soul). (LXV–2)
(3) Mulhama (inspired soul). (XCI–8)
(4) Mutamannah (at peace). (LXXXIX–27)
(5) Raziah (content). (LXXXIX–27)
(6) Marziyyah (pleasing to God). (LXXXIX–27)

The last is the stage when the conscience is fully developed and the virtuous tendency predominates over human vice. Man is content and submissive to the Universal Ego. The highest stage is "Kāmelah" or perfect in itself, losing all material drawbacks, when his actions are in perfect harmony with God's command. The *Quran* says that man lives for Him and in Him.

"Surely my prayer and my sacrifice and my life and death are all for God, the Lord of Worlds."

3.—*Object of Existence.*

To serve God so that the ego may become free from material attachment and shine in its full brightness, through the body, which means action, just as the Universal Ego does in the whole creation. He must serve Him, says the *Quran*, till his animal self is annihilated and the true self is realized.

"And I (God) have not created the Jinnis and men except that they should serve me."

"And serve your Lord until there comes to you that which is certain." (XV–99)

All human beings are imperfect, and each seeks his

perfection in his own way and according to his own capacity and awakening. The *Quran* says:—

"Every one acts according to his manner, and thy Lord is best aware of him whose way is right."

Human imperfection is due to the eating of the forbidden fruit, which means the evolution of humanity from a simple natural life resembling other creatures to a conscious stage, when man began to assert himself as a supernatural being, and gradually became more strongly attached to worldly pleasures. His perfection comes when he is relieved from such attachment and finds contentment and peace within himself which he can achieve by serving God and reflecting over His creation. As is said in the *Quran*:—

"Verily in the creation of the heaven and of the earth and in the succession of the night and of the day, are signs for men of understanding, who, while standing and sitting and reclining, bear God in mind and reflect on the creation of the heavens and of the earth and say 'Oh Lord! thou hast not created these in vain'." (3–188)

And the result of man's self-assertion over the laws of Nature and aspiration for a higher, happier and ever-enduring life makes him struggle hard, while other creatures are submissive to Nature and are happy. The *Quran* says thus:—

"We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it and proved a tyrant and senseless."

Thus man is supposed to be a superior being aspiring for something better and higher, and the Supreme Being has promised him His support and guidance. The following passages from the *Quran* bear on this point:—

"From state to state shall he surely be carried onward."

"Call me, I shall respond to your call."

4.—*Resurrection.*

In Resurrection, one sees for himself the result of his action. In this, even birds and animals are included. It is said in the *Quran*:—

"There is no animal in the earth nor flying creatures flying on two wings but there are people like unto you and unto their Lord they will be gathered." (6–38)

But in the case of a human being, Resurrection is the moment when he is awakened from his present state of ignorance concerning his true self and he is made to realize the good or bad of his past life. Each individual has to seek his emancipation and perfection for himself. The *Quran* says:—

"The day on which no soul shall control anything for another soul." (LXXXII)

"The day on which a man shall fly from his brother, and his mother, and his spouse, and his sons."

(LXXX–34–36)

"Man on that day be informed of what he sent before and what he put off." (LXXV–33)

"Every soul is held in pledge for what it earns."

(LXXIV–38)

And those who are given knowledge and faith will say: Certainly you tarried according to the command of Allah till the day of awakening, so this is the day of awakening, but you did not know.

"And every man's fate have we fastened about his neck, and on the resurrection we will bring forth to him a book which shall be given to him wide open." (17–24)

5.—*Predestination.*

"Taqdir" (or measuring out) means that nothing can happen in the universe unless it is decreed by God. But this idea does not come in the way of freedom of human will. It is true that the *Quran* contains passages offering the idea of predestination but the object there is to show the omnipotency of God. Man is responsible within the limits of his capacity, but his will and power are subordinate to the Universal Will and Almighty Power of God. It is said in the *Quran*:—

"Man shall have nothing but what he strives for and

his striving shall soon be seen (by him) and you will not, unless (it be) that Allah willeth, the Lord of creation."

"All things have we created under a fixed decree."

(LIX–49)

"It is he who causeth you to laugh and weep, to die and to live."

"God will mislead whom He pleaseth and whom He will place upon the straight path."

Thus, what we can understand from the above self-contradicting passages is the subordination of the individual will to the Universal Will. Man is responsible for action within his power. According to the famous Muslim philosopher Ibn-ur-Rushd, the human will is determined by some exterior cause, and therefore his will is limited by exterior causes, which are not under his control. The relation between the human will and the causes which move the will to action are determined by one other than man. You may call it Nature, or the Universal Will.

Sir Muhammad Iqbal, in his six lectures on the reconstruction of religious thought in Islam, says:—

"Destiny is time regarded as prior to the disclosure of its possibilities. Time regarded as destiny forms the very essence of things. The destiny of a thing is not an unrelenting fate working from without like a taskmaster, it is the inward reach of a thing, its realizable possibilities which lie within the depths of its nature, and serially actualize themselves without any feeling of external compulsion."

6.—*Fundamental Principles.*

Islamic doctrine is based on the three principles of:—

1. Belief in "Allah".
2. Belief in the day of judgment.
3. Belief in virtuous deeds.

In the following passage, the *Quran* teaches that the follower of any religion, be it Muhammadanism, Judaism, Christianity or any other, can achieve spiritual perfection and salvation if they believe and act on the three above-mentioned principles.

"Surely those who believe (in Islam) and those who are Jews,[4] and the Christians[5] and the Sabians,[6] whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve." (2–62)

Based on these principles, the practical side of the doctrine is given in the following passage:—

"It is not righteousness that you turn your faces to the East or West but righteous is he who believeth in Allah and the last day and the angels and the scriptures and the prophets and *giveth his wealth,* for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and he sets slaves free, and observeth proper worship and payeth the poor (their) due. And those who fulfil their promise (treaty) when they make one, and are patient in hard circumstances and adversity."

Thus a Muslim is one who prays, fasts, visits Mecca once in his life, gives charity, is true to his promise and patient in the time of distress.

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[4] Throughout Arabia, there were Jewish colonies, where the Jews had sought shelter since the sack of Jerusalem by Nebuchadnezzar and the many other calamities which overtook that unhappy nation.

[5] Christianity was introduced into Arabia about the 4th century A.D. It became the State religion in Hira, a kingdom in the north of Arabia, about the 6th century A.D.

[6] The Sabians were probably of Hamitic descent (see *Genesis,* X-7). They believed in Divine Unity, but worshipped the heavenly bodies as well. The latter practice was condemned by Muhammad [see *Suratu'l-Fursi-lat* (XII-37)].

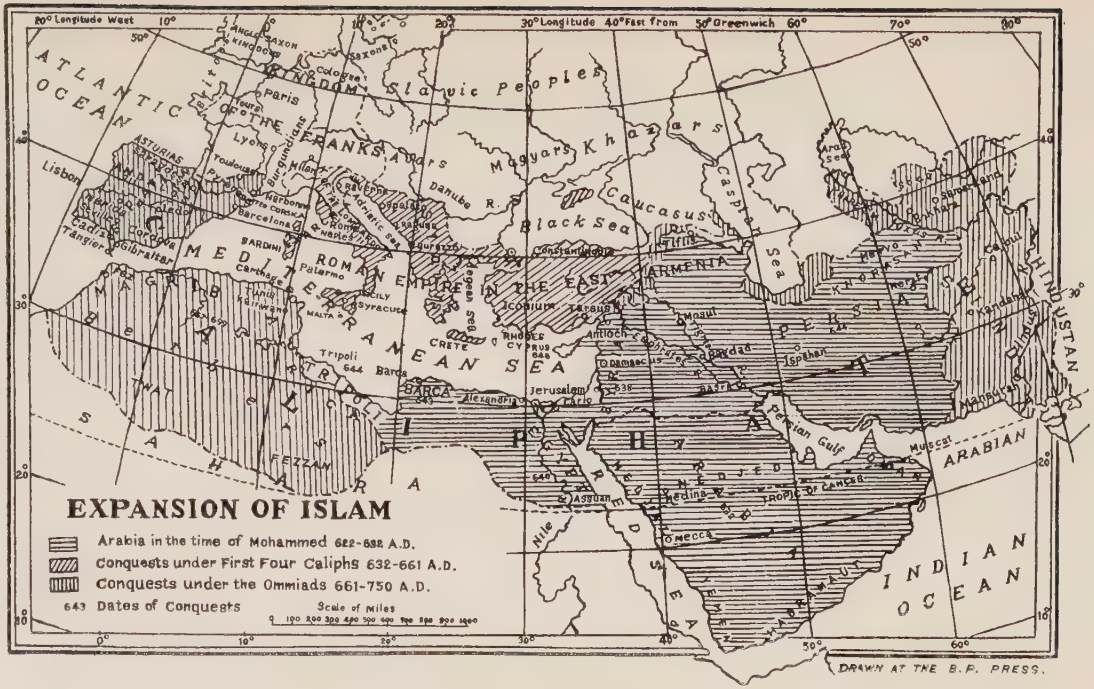
CHAPTER II.

THE SPREAD OF ISLAM.

Arabia—Syria—Egypt—Iraq—Iran—Russia and Siberia—China—Turkey—Malay Archipelago—North and Central Africa—India—Muslim Missionary Activity—Hindu Nationalism and Islam.

Arabia.

Arabia is bounded on the west by the Red Sea, on the east by the Indian Ocean, on the north by the Syrian desert and Iraq, and on the south by the Indian Ocean. With certain exceptions, it is a desert country, covering an area of about one million square miles. Rainfall is insignificant. The present population is estimated at about seven millions. Its climate is on the whole warm. Its earliest inhabitants, according to local tradition, were called Badya, of whom very little is known. They were succeeded by A'araba, who were followed by Mustaraba. At the rise of Islam, the inhabitants were divided into what are known as the Northern and the Southern tribes. The condition of the country then was such that, with the exception of those who had settled as agriculturists in Yemen, Hadramaut, Umman, Asir, Hejaz and Nejd, the others as nomad tribes used to move constantly from one place to another in search of pasture. Scarcity of food was such that sometimes they were forced to migrate to the neighbouring countries. Badavis or wandering Arabs, had to live on cattle rearing and hunting. They did not like an organized, responsible Government. They were intelligent, courageous, hardy, generous, and chivalrous, but cruel and pitiless in seeking revenge and in avenging an insult offered to their tribesmen and relatives. They were loyal to their chief, proud and independent. They loved freedom, women, wine, and plundering trade caravans or attacking their enemies.



Expansion of Islam, 622–750

The Quraish, who inhabited Mecca and were the guardians of the temple Ka'aba, traced their descent from Ismael, son of Abraham. About the time Muhammad was born, most of them were idol worshippers, but a few, called Hunafa, did not believe in idolatry. Some were atheists. Some did not believe in the resurrection and thought death as the end of life. A few had become converts to Judaism and Christianity.

One or two years before the death of the Prophet, almost the whole of Arabia acknowledged him as its spiritual and temporal head. Medina became the seat of the new Empire. The Prophet died in 632 A.D., and was succeeded by Abu-Baker, who ruled for about two years and ten months. During this short period, he subdued the tribes who had revolted and commenced the invasion of Iranian territory in Mesopotamia and the Roman in Syria. During the reign of Umar, the second Khalif, Persia, Egypt and Syria were conquered. Usman, the third Khalif, extended the Islamic Empire towards Afghanistan in the East, and Tripoli (Africa) in the West. Ali, the fourth Khalif, transferred the seat of Government to Kufa in Iraq. Since then Arabia remained a province of the Islamic Empire. At present, it is divided into the kingdoms of Nejd, united with Hejaz, Yemen, Kuvit, Umman and a few other small States in the south. British influence is to-day predominant. The inhabitants are for the most part Sunnat-Jama'at and Wahabi. There are Shiahs in Iraq and Yemen, and Khawarej in Umman.

Syria.

Syria was the battle-ground between the Roman and Persian Empires. Its inhabitants are a mixture of Arabs, Greeks, Romans, Jews, Macedonians, Persians and aborigines. The Semitic race form the majority. It was a country sacred to the Arabs. The Prophet had prophesied its subjugation by his followers. He had himself sent an expedition just before his death. It was to leave Medina in the beginning of the reign of the first Khalif. In 637 A.D., Jerusalem was surrendered to the second Khalif and Syria became Islamic

territory. Moaviya, the first Umayyad Khalif, made Damascus his capital, and it remained so to the end of Umayyad rule. When the Abbasids succeeded, they made Baghdad their seat of Government. Syria was attached to Egypt under the Fatemid rule. After that, it passed to Ayyubid and the slave rulers and finally was subdued by the Ottoman Turks, who retained it till the Great War of 1914. At present, it is a Mandatory State under France, divided into several small States. Palestine is administered by the English. The majority of its inhabitants are Muslims, but there are considerable numbers of Christians and Jews also in it. The spoken language is Arabic. The people are intelligent and progressive. The first Arabic drama was composed by a Syrian.

Egypt.

Egypt was invaded by Amir, son of A's, in the reign of the second Khalif, in the year 639 A.D., with an army of three to four thousand men. He captured Pelusium. In 640 A.D., he defeated the Roman army under Augustales Theodorus at Heliopolis[7] and occupied Babylon (Egypt), a city close to present Cairo. Since then, Egypt has remained an Islamic territory. The Arabs ruled upto the extinction of the Fatemid dynasty in 1171 A.D. They maintained a policy of non-interference and toleration in the religious affairs of their subjects. During Fatemid rule, Egypt became an independent country, stretching from Algeria to the frontiers of Iraq, and was one of the chief centres of Islamic learning and culture. Salah-ud-din, the hero of the Crusades, deposed the last Fatemid Khalif in 1171 and founded his dynasty, which lasted upto 1250.[8] Afterwards, Mamelukes, or Slaves,

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[7] Near the apex of the Delta of the Nile. One of the most ancient and important of Egyptian cities. It was the chief seat of the wisdom of the Egyptians.

[8] The "Saladin" of history books; the hero of the third Crusade on the Muslim side. First a soldier under Nur-ud-din and then Vizier of Egypt and ultimately sovereign; captured Damascus, Aleppo, etc.;

THE CHRISTIAN CRUSADERS AND THE SARACENS

(From a picture on a window of the 12th century, in St. Denis' Church, Paris)

ruled the country till the year 1510.[9] They repulsed the Moghal invasion towards the west, as the Slave rulers of India pushed them back from the east. Thus two Slave dynasties saved two great ancient civilizations from destruction by the Moghals. In 1510, the Turkish Sultan, Salim, invaded, subdued and made Egypt a Turkish province. Egypt continued to be Turkish territory till the rise of Muhammad Ali Pasha, when it became semi-independent under the suzerainty of Turkey. In 1914, the British Government deposed Khedive Abbas Hilmi and declared Egypt a British Protectorate, but soon recognized its independence, with certain safeguards. At present, its inhabitants enjoy a nominal freedom under a king, who is a descendant of the celebrated Muhammad Ali Pasha.

Under Islam, the history of Egypt may be divided into three distinct periods. The first may be called the period of Arabic rule; the second as Perso-Arabic; and the third as Turko-Arabic. During the first period, the Arabic language became the common medium of Egypt and Islam spread rapidly, owing to continuous emigration and settlement of the nomad Arabs and direct influence from Mecca and Medina. The celebrated Islamic University known as El-Azhar was established (971 A.D.) and it continues to the present day a centre of Islamic learning, attracting annually to itself 10,000 students from all parts of the Muhammadan world. During the second period, numerous Sufi monasteries were built, and a Sufi Brotherhood was organized by the Muslim-Kurdish family of Salah-ud-din.

At present, with the exception of a small minority of Copts (Christians) and European settlers, the whole country

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defeated the Christians at Tiberias and took Jerusalem and laid siege to Tyre; found in Richard Cœur de Lion a foeman worthy of his steel; concluded a truce in 1192, and died in the following year. He lived between 1137–1193. A man of noble and chivalrous character.

[9] Originally slaves from the Caucasus region; bought in the market-place or captured in war, they became the bodyguard of the Sultan of Egypt.

is inhabited by Muslims, who, next to the Turks, have been foremost in modernizing Islam.

Iraq.

Babylon and Assyria are two of the oldest seats of ancient civilization. The former is in the south and the latter in the north of the present kingdom of Iraq. These countries are the meeting points of the Iranian and Semitic civilizations. They were captured by Cyrus the Great (560–529 B.C.) and since then, with the exception of a short period during the time of Alexander and his successors, the Seleucide, for over one thousand years have remained under Persia. During the reign of the first Khalif (632–635 A.D.), the Arabs invaded them and within fifteen years, not only Iraq but the whole of Persia was subdued and annexed to the great Arab Empire. The right bank of the Tigris was inhabited mostly by Iranians and the left bank by Arab tribes, such as the Taghlib, Iyad, Nimar, Kelb, etc. There was a small Arab State with its capital at Hira, under Persian suzerainty. The Prophet had foretold the conquest of Iraq by his followers. When the Arabs established themselves in Iraq, Kufa and Basra[10] became two important cantonments, and, after some time, two chief seats of learning as well. The Abbasides, who ruled from 750 to 1258 A.D., made Baghdad their capital. In the thirteenth century, Iraq was invaded by the Moghals under Holagu Khan. Baghdad was captured and about eight hundred thousand inhabitants were put to the sword and the last Khalif, Mustasim, was, with a large number of his family, put to death. Iraq became a province of Perso-Moghal rulers. From the 16th to the 18th century, it was occupied alternately by Persia and Turkey and finally it was annexed to the Turkish Empire and remained a part of it till the Great War of 1914. At present, it is in name an independent State, managed by an indigenous

[10] On the Shat-el-Arab; became a place of great commercial importance when Baghdad became the seat of a Khalif.

ALEXANDER THE GREAT
(From the Bust in the Capitoline Museum, Rome)

government, but really under the protection of Great Britain. It is at present the chief seat for the study of Shiah theology. The majority of the inhabitants are Shiahs. There is a considerable number of Sunnis also, besides a small minority of Christians and Jews.

Iran.

The Iranian plateau extends from the Tigris to the Suleiman Mountains in the east and from the Jaxertis to the Persian Gulf in the south. Its area is over a million square miles. Its historical period begins with the rise of Median Dynasty, who were succeeded by the Achæmenians. After the short foreign occupation of Alexander and the Seleucide, a new Iranian Empire was formed under the Parthians, who ruled for about 450 years. The next dynasty, called the Sasanian, was formed at the fall of Parthians and lasted till the rise of Islam. The last great Sasanian king was Khusroe II (Parviz). After his deposition and assassination, anarchy prevailed in Iran for over ten years and the condition of the government was so bad that the empire collapsed and became an easy prey to Arab invaders. The Prophet had foreseen the spread of Islam beyond the Euphrates and had foretold that Muslims in the near future would be masters of Syria and Iraq. Abu-Baker, the first Khalif, taking advantage of the chaos and misrule that prevailed in Iran, despatched an army and his successor followed his policy. By the end of 650 A.D., Arab rule had been extended to the most distant parts of Iran. Their ascendency may be divided into two periods. The first was the period of pure Arab rule, which lasted from the reign of the second Khalif upto the establishment of Abbasid dynasty. The second may be called the Perso-Arabian and the Turko-Iranian supremacy, when semi-independent and independent States and Empire were formed in Iran, which, however, recognized the Khalif at Baghdad as their nominal spiritual and temporal head. Iranian conversion to Islam was gradual and in most cases voluntary. They found some similarity

between their old Zoroastrian creed and Islam and willingly or with the hope of gaining a better social status or political rank, or as the result of benevolent treatment and the desire to create confidence in their rulers, accepted the new religion. They took great interest in Arabic language, literature, theology and philosophy. The majority of Iranians were of the Sunnat-Jammat sect of Islam till the rise of the Safavid dynasty in the 16th century, when Shiahism became the State religion. At present the Iranian plateau is divided into the independent kingdoms of Iran and Afghanistan. Khawrezm and Sughd are under Russia and have been formed into the Soviet Republics of Uzbakistan, Turkamanistan and Tajikistan. Kurdistan and Baluchistan are partly under Iran and partly under Turkish and English rule. With the exception of Iran proper, in other parts of the Iranian plateau the Sunnat-Jammat sects are in the majority.

Russia and Siberia.

Chengiz Khan, the great Moghal conqueror, after subduing the Moghal chiefs, invaded Iran, and, as narrated by almost all eastern and western historians, his hordes slaughtered men and women including children, plundered and razed cities, cut down forests and destroyed whatever they could not carry with them. After Chengiz Khan, his vast Empire covering China, Siberia, Iran and a portion of Russia, was divided among his sons. Ogotay became the supreme Emperor; Jogotai occupied the Eastern Turkestan; Baku, the land surrounding the Caspian Sea, became known as Khan of the Golden Horde. Tulay obtained possession of Iran, but the first actual Moghal Emperor of Iran was Holagu, who founded a dynasty destined to last about a century and a half. Shamanism was the religion of Moghals. As conquerors, they came in contact with the three world religions of Asia, *viz.,* Buddhism, Christianity and Islam. Leaders of these religions tried to convert their rulers and each in turn succeeded to some extent. For some time Christianity appeared to be gaining

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ground and found converts in the Royal Family. The future of Muslims was gloomy but finally Islam defeated its rivals and succeeded in converting the Emperor, with whom thousands of Moghals adopted Islam as their religion. Gradually, the majority of the people of Turkestan, Siberia and even Russia were converted to Islam.

China.

According to Chinese tradition, a certain S'ad, son of Vaqqas, or Wahab, the son of Abu-Kabshah, was the first Muslim who reached Canton by sea, as early as 629 A.D. But our historical knowledge dates from the time of Yazdagerd, the last Sasanian king of Iran, who sought Chinese help against the Arab invaders of Iran. His son Firuz also appealed to the Chinese Emperor for help and the first Chinese Ambassador arrived at Medina during the Khilafat of Usman, the third Khalif. Friendly relations continued to exist between China and Muslims during the rule of Umayyads and the Abbasides. During these periods a few Muslim traders and adventurers settled in China, and the first Mosque was constructed in the province of Shen-Si about the year 742 A.D. According to Chinese sources, Mansur, the second Abbasid Khalif, despatched 4,000 Muslims to help the Chinese Emperor against certain rebels in the year 755 A.D. This statement is apparently a fiction; nevertheless it may be accepted as a fact that Arab and Iranian traders were risking the Indian Ocean and the China Sea, and had intercourse with China, both by land and by sea. When Moghals invaded and occupied Iran, many Iranians, particularly from Khorassan and Sughd, went to China as soldiers, traders, and artisans in the Moghal camp. Most of them settled down there and married Chinese women. Gradually Moghals employed Iranians in various administrative departments. They even appointed one of them as Governor over the province of Yun-nan and entrusted to him its subjugation. There was a gradual but continuous emigration of Muslims from the west during the

whole period of Moghal ascendency. Yun-nan was the Punjab of China. The majority of its inhabitants, from as early as the 14th century, were Muslims.

Probably Muhammad Shah Toghluq had heard of the growth of Islam in China through travellers who had gone there and therefore risked to invade it, expecting support from the Chinese Muslims. Unlike India, Chinese Muslims have largely identified themselves with the rest of their countrymen, despite religious differences. They respect Chinese laws, sacred books, customs, dress, and go to the extent of joining with non-Muslims in their religious ceremonies. Their mosques resemble Chinese temples with the exception that minarets are parts of them and the pulpit is to be found in them. The number of Muslims in China is estimated at about 30 millions. The majority of them are found in the province of Shen-Si and Kan-Suh. In the first-named province, their number is over 85 per cent. and in Kan-Suh about 77 per cent. of the total population are Muslims. Besides these places, Muslims are found all over China. The majority of them are in South Mongolia, in Shan-Sichli, Sze, Chunan, Honan, Yun-nan, Kean-hsi, Kiang-hsu, Knang-tung, Knang-hsi, Kuei-chon and Che-keang. They had taken part in Baxer rising and other political movements in China. Sultan Abdul Hamid of Turkey endeavoured to open a direct intercourse with Chinese Muslims, but the Great War of 1914 changed the policy of Turks. The idea of pan-Islamism was given up with the result that the future relation of Chinese Muslims with their co-religionists in Western and Central Asia should, if at all, come about under the suggested League of Asiatic Nations.

Turkey.

In the beginning of the 15th century, some 5,000 Turks migrated from the East through Persia to Asia-Minor and were permitted to settle in its North-Western part (ancient Dorylæum-Phrygia), in recognition of the services they had rendered to Kaikobad II (1245–54) of

Iconium, the Seljukid king, against his enemies. Gradually, they rose in power and under their able chief they became masters of the province where they had been permitted to settle. In 1353, they invaded the Balkan Peninsula. Their first Sultan was named Usman and hence the Empire was called Usmani or Ottoman.

In the zenith of its power, the Turkish Empire covered all Asia-Minor, Armenia, Syria, Mesopotamia, Arabia, the whole of Balkan Peninsula including Hungary and the Islands in Ægæan Sea stretching from Crimea to Vienna in Europe, including Egypt, and a great portion of Northern Africa. The rulers of this vast Empire did not interfere with the religion of their subjects and with few exceptions left them free so long as they paid the taxes levied and remained loyal subjects. In fact, Turkish Christian subjects enjoyed more freedom and power under the Turks than under their own co-religionists. The spread of Islam was slow and the conversion of Christians was due to the rivalry between the Catholic and the Greek Churches, and the ignorance and the tyranny of their respective priesthood. Casually, Government also encouraged them to adopt Islam and serve in the military. But during insurrections, which were common throughout the history of the Ottoman Empire, Government had to take drastic measures, followed by persecution, and even massacre of not only non-Muslims but also Muslims of the Shiah sect. Such action was indulged in more for political reasons than by reason of religious prejudice.

At present, with the exception of Albania and South Russia, the Muslims form a minority in Bosnia, Bulgaria, Western Thracia, Roumania, Crete and Cyprus. In the Great War of 1914, Turkey sided with the Central Powers of Europe and as the result of the defeat sustained, lost all her possessions in Africa and in Europe and shrank to a small corner of East Thracia, with an area of about nine thousand and odd square miles. In Asia, she could retain Asia-Minor, a portion of Kurdestan, and Armenia. The present population, according to the latest Census is about 16 to 17 millions,

an overwhelming majority of them being Muslims. They are fast becoming Europeanized in dress, habits, and in outward appearance as well. Though Muslims in religion, they are adopting a new outward form agreeable to European taste. They have changed their script from the Arabic to the Latin. The following reforms have been recommended by a Commission formed under the orders of the Government in this connection:—(1) That religious places such as mosques, shrines, etc., should be accessible to all visitors; (2) that Muslims should be allowed to enter mosques without removing their shoes; and (3) that prayers and sermons should be said in Turkish and not in Arabic as in the olden days.

Malay Archipelago.

As in the case of China, Islam was introduced into the islands of the Pacific Ocean through Arab and Persian traders, soldiers and adventurers. They spread their faith with their commercial enterprise. Unlike Christian Missionary organization of modern times, it was individual, private and voluntary effort that helped to spread Islam in these regions. These merchant and military adventurers went direct from Persia or Arabia, and others were from among those who had settled in India. They used to risk the voyage in the Bay of Bengal and the China Sea and wherever they reached and found means of settlement, used to adopt the local language, marry indigenous women, and accept the customs and habits of the people of the area. Thus they made themselves one with the inhabitants of the country they went to and this enabled them to preach their religions effectively and to purpose. As early as the 16th century, a Muslim family ruled in North Sumatra. Ibn-Batuta, the famous Muslim traveller, gives us glimpses of Muslim colonies in China and the Malay Islands. In Java, the progress of Islam was slow, but in course of time it spread everywhere in New Guinea, Borneo, Sambava, Celebes, Molluccas, Phillippines, Sulu and other islands of the

Pacific. Although European nations, such as the Portuguese, the Spanish, the Dutch, the French, and the English, following Arabs in adventuring towards the East from the 16th century onward, captured the sea trade from the Muslims and became supreme power all over the Indian Ocean, the China Sea and the Pacific, still Muslim individual effort in missionary activity continued. The struggle was hard and the competition keen, nevertheless there was slow but steady progress. In some cases, even Christians were converted to Islam. At present, the Muslim chiefs of these Islands have lost their political power. They are subject to European nations and in the Phillippines to America.

North and Central Africa.

After the conquest of Egypt, Arab generals continued to advance towards the West under the Umayyad dynasty. North Africa was subdued, and the conversion of Berbers began as early as 8th century A.D. In the year 711 A.D., Tariq, a Berber convert to Islam, with 12,000 Muslim Berbers, crossed the sea and invaded Spain. Thus, within seventy years after the death of the Prophet, Islam reached the Western continent of Africa and thence Europe. Spain was soon subjugated and Muslim Khalifs and kings ruled there for about seven hundred years. During the 11th century, Islam advanced towards the Sahara and Abdulla, a Muslim missionary, after converting a considerable number of heathens, led them against the neighbouring tribes in 1042 A.D., who surrendered and voluntarily embraced the new faith. Abdulla died in 1059 A.D., but his work was taken up by his successors, and gradually Islam extended into the interior and reached as far as Soudan. By the end of the 16th century, it had spread over the greater part of Sahara and several Muslim States such as Timbucktoo, Bornu, Darfur, Wadai, etc., came into existence. About the end of the 18th century, a religious enthusiast named Usman Danfadir returned from Arabia. Fully imbued with Wahabi doctrines, he organized a strong body of followers and forced

upon the African Muslims his puritanic ideal, reformed and organized them and with their help attacked more heathen tribes and compelled them to embrace Islam. In the beginning of the 19th century, one Ahamed, son of Idris, the spiritual head of the Qadriah Order of Sufism, sent his disciples on a missionary endeavour into Africa. He achieved great success at Kordofan and the surrounding country. In 1837, Muhammad, son of As-Sanusi (1791–1859), founded his well-known religious society with branches all over the country between Egypt and Morocco. The centre of this society is at Jaghbut, now under Italian control. The members of this society are active in reforming Muslims, spreading Islam among heathens, and struggling against the aggression of Italy in Tripoli. Muslim missionaries are still active in Central and East Africa. Indian Muslim missionaries also have been there in the last century. Christianity has also made good progress under its well-supported missionary organizations, backed up by the different interested European Powers. Though Muslims have neither the aid of well-organized Missionary Societies nor the strong political backing that the Christian Missionaries usually get, the simplicity of the Islamic doctrine, the brotherhood it proclaims and the equal status and treatment it accords to Negro converts with their more civilized Muslim brethren have done much to help its spread.

India.

Trade relations between India and Western Asia were established as early as the semi-historical period of the Babylonian ascendency. Probably they go back even to earlier times. There was also regular commercial intercourse between India and the Roman Empire. The chief articles of export from Malabar were spices, mahogany, ivory, gems, etc. Egyptians, Iranians, Greeks, Romans and Arab merchants were constant visitors to the Western Coast of India. The relations with the Indians were friendly.

Foreigners and natives used to tolerate and respect each other's religion and social customs. According to tradition, a few merchants, whose names show that they were Iranians (or at least not genuine Arabs), such as Sharif, son of Malik, Malik, son of Habib, and Malik, son of Dinar, were the earliest known Muslim visitors to Malabar. They landed at Cranganore and succeeded in converting a Hindu chief. Their arrival and conversion of the local Raja was accidental, but it was the beginning of Muslim Missionary activity in India. When the Umayyad dynasty finally established itself at Damascus, Hajjaj, the Viceroy of Iraq and Iran despatched an expedition under his nephew named Muhammad, son of Qasim, towards the East. Muhammad invaded Sindh, inflicted several defeats upon the Sindhi Rajas and made that part of India the Far Eastern territory of the Khilafat (714 A.D.). Towards the end of the 9th century, the Arab Khilafat declined and a number of native dynasties in Iran and other parts of the vast Islamic Empire, were established. Among these was the kingdom of Ghazna, founded by Sabaktagin, a Turkish slave, whom Ferishta (the author of the history of India) connects with the Sasanian family. Mahmud, the energetic and ambitious son of Sabaktagin, followed the aggressive policy of his father towards India. He invaded the Punjab and defeated its Raja. His easy victory and the large booty he obtained and the sacred appellation of "Holy War" against idol worshippers attracted a large number of volunteers from distant lands like Khorassan and Central Asia, who enlisted in his army. Among the Indian frontier inhabitants there were some new Hindu and Afghan converts. Before his death Mahmud had established his power in the Punjab. His adventurous campaign was followed by a series of Moghal, Tartar, Khorassani and Afghan leaders. Some of them invaded for the sake of plunder and returned home; others settled and founded kingdoms and empires. None of these military despots had the least intention of spreading or working for their religion. Their main object was to take advantage of

the jealousy and rivalry prevailing among the Indian Rajas, to plunder, to subdue and to rule over them, to amass wealth and to satisfy their worldly desires. Most of them were completely illiterate or half literate rough soldiers and without any fixed principles to guide them. A few of them, such as Mahmud, Timur, Aurangzeb and Tipu Sultan showed zeal for Islam, but when we investigate into the practical side of their reigns, we are disappointed to find that with the exception of breaking a few idols or destroying a few temples or forcing certain rebels to embrace Islam, more as a matter of political expediency than for their spiritual uplift, they have accomplished little for promulgating the faith they professed. Mahmud, the idol-breaker, had for one of his best generals a Hindu, whom he despatched to crush a rebellion raised by one of his Muslim generals. Similarly, even Aurangzeb and Tipu Sultan had trusted Hindus as Ministers. But these military adventurers, conquerors and emperors did one great service to Islam in that they encouraged, protected and opened the way to the learned men of Iran, Arabia and Central Asia, who either for improving their own positions or for some other reason came to India, settled and adopted Indian habits, customs and languages, and lived retired lives and attracted to themselves the illiterate and superstitious inhabitants of their adopted land. They fused their Islamic doctrine with the culture and philosophy of India and evolved a new line of advance, which brought in hundreds and thousands of non-Muslims, especially of the depressed orders, whose social status was such that they looked on the new faith as a great blessing from Heaven.

Summing up, the following appear to be the more important causes for the spread of Islam in India:—

(1) The prevalent caste system which, though organized with the best of intentions, had degenerated and had become unbearable to the low castes. By adopting Islam, a member of the lowest caste became entitled to equal status with those belonging to the ruling classes. He could intermarry and

could expect promotion to the highest temporal and spiritual ranks in the community.

(2) Economic condition of the masses.

(3) Ignorance of their religion on the part of the masses.

(4) Occasional persecution of non-Muslims by Muslim Moulvis, nobles, generals and rulers.

(5) Encouragement given by the granting of appointments and offices or the remission of punishments.

(6) Missionary activity on the part of Sufi thinkers.

Muslim Missionary Activity.

The last of these causes was the most important factor in making proselytising effort a success. Muslim missionary activity, as in all other places of Asia and Africa, was voluntary and individual. It was not backed up by any Government, nor was it paid for and helped by any Muslim society or organization, as has been done in the case of European missionaries. It was due to sincere conviction and zeal in many cases, and in a few instances to individual ambition, which yearned to find an easy livelihood and honour, while satisfying the conscience that a pious work had been undertaken which was deserving of the blessing of Heaven and honour to one's disciples. Among those who may be classed under this head are the following:—

(1) Khaja Moin-ud-din Christi, a native of Seistan in Iran, who arrived in India as early as the 12th century. He settled at Ajmer and converted a large number of Hindus into Islam.

(2) Shaik Ismail. He came to Lahore about 1005 A.D. It is said that the majority of Hindus who came into contact with him embraced Islam.

(3) Nur-ud-din, known as Nur Satagar. He was sent by the head of Ismailiya sect from Iran. He arrived in Gujarat and succeeded in converting a large number of people belonging to the lower castes, such as the Koris, Karwas, Kambis, etc.

(4) Syed Jalal-ud-din of Bokhara. He settled in Sindh (1244 A.D.) and converted many Sindhis to Islam.

(5) Syed Sadr-ud-din. He was an Iranian. He converted many Hindus, who form the present Khoja community.

(6) Syed Ahmed Kabir. He was responsible for the conversion of many in the Punjab.

(7) Baba Ali Qulandar. He was an Iranian who settled at Panipat and converted many Rajputs.

(8) Sheik Jalal-ud-din of Tabriz (Iran). He died in 1244 A.D. He was a Muslim missionary in Bengal.

(9) Baba Farid-ud-din. He converted as many as sixteen tribes in the Punjab.

(10) Bulbul Shah. He converted the Raja of Kashmir, about the beginning of the 14th century.

(11) Syed Ali of Hamadan (Iran). He settled in Kashmir with some seven hundred followers and devoted his life to missionary effort.

(12) Muhammad Gisu Daraz of Gulbarga. He was a celebrated missionary in the Deccan.

(13) Syed Yusuf-ud-din. He converted seven hundred families in Sindh.

(14) Shamsh-ud-din, an Iranian merchant at Tabriz. He landed in the Laccadives and Maldives and converted the inhabitants of these islands to Islam.

(15) Haji Muhammad. He succeeded in converting as many as two hundred thousand men and women in the Punjab.

(16) Baba Fakhr-ud-din, an Iranian noble of Seistan. He became a Fakir, settled at Penukonda, the present Anantapur District of Madras Presidency, and converted the Raja of that place to Islam.

There were others from Arabia, Afghanistan and Central Asia, whose individual and voluntary efforts are responsible for the present large Muslim population existent to-day in India. Although the Muslims have lost their former political power and social status, they have not yielded in the matter of the promulgating of their faith, which has been

redoubled by reason of the open antagonism and rivalry exhibited by Christian Missions and the Hindu Arya Samaj. Several missionary societies have been formed in the Punjab, the United Provinces of Agra and Oudh, and even in South India, to defend Islam against non-Muslim criticism and to represent the Islamic doctrine on the footing of uptodate rational and scientific interpretation.

Hindu Nationalism and Islam.

The modern Hindu nationalist tendency is to absorb Muslims, but the strong monotheism of Islam, and their still not forgotten past glory, prevents compromise with the pantheistic or polytheistic views of Hindus. Muslims may yield in the matter of certain political and social issues for securing national development and union, for example, in the matter of evolving a common language, dress and social customs, but the fundamental question of religion can be solved only when all Indians become *more national* and *less religious-minded.* In fact, considerable uniformity in dress and social manners had been achieved during the Moghal times. The change of government prevented its complete development, which again had to shape itself into a new form. Indian society of to-morrow is being built upon an Indo-European basis, in which both the educated Muslims and Hindus are taking interest and this, in course of time, is bound to settle down into a code of uniform national habits for all India. The Muslim doctrine has influenced Hindu society and helped to bring forth reformers like Ramanand, Nanak, Dadu, Kabir, Chaitanya and others, who tried to harmonize Hinduism with Islam. Last but not least, the Sufi brotherhood, of which more will be found elsewhere in this work, has influenced both the illiterate and the learned among Hindus and succeeded in reconciling the strict monotheistic views of Islam with the pantheistic tendency of Hindus.

Now it is left to British rule to mould India into one solid nation and to break up the slavish mentality which blindly follows old customs and ceremonies which have

proved an obstacle to the progress of the present generation. The seed has already been sown by the democratization of the administration, and it will not be long before it will grow into a healthy tree which will bear fruit in the shape of true national freedom and national unity.

CHAPTER III.

MUSLIM SECTS AND THEIR DEVELOPMENT.

Points of Difference—Sunnat Jam'aat—Shiahs—Wahabis or Ahle-Hadis—Jamal-ud-din and His Activities in Iran—Bab and Babism—Muslim Reformers in India—Sir Syed Ahmed and His Work—The Ahmediya Movement—The Sidi Movement in Africa—Mustafa Kamal and Modernization—National Movements in Asia.

Points of Difference.

Like all other religions, Islam also is divided into various sects, some differing on fundamental principles and others on minor points. Among the most important sects are the following:—

(1) *Sunnat-Jam'aat* or traditionists. They embrace over seventy per cent. of Islam and in Theology follow one of the undermentioned theologians called Imams:—

(i) Imam-Noman, son of Thabet, known as Abu Hanifa. He was an Iranian, born about 80 A.H. and died in 150 A.H. His followers are found in large numbers in Turkey, Central Asia, Afghanistan, Beluchistan and India, where they form the majority. The peculiarity of the Imam's theology is the deductive system in deciding questions with the help of analogy and right of preference suited to the conditions of the time.

(ii) Imam Muhammad, son of Idris, known as Shafai. He was of the Arab descent, born in Palestine about 150 A.H. and died at Cairo in 204 A.H. His followers are to be found in Egypt, Arabia, South India and North-West Persia.

(iii) Imam Malik, son of Anas, of Arab descent, born at Medina in 94 A.H. and died in the same place about 179 A.H. His followers are to be found in North Africa.

(iv) Imam Ahmad, son of Hanbal, of Arab descent

though born in Iran; born about 164 A.H., studied at Baghdad and died there in 241 A.H. His followers are comparatively few and are to be found in Arabia.

(2) *Shiahs.*—The Shiahs differ from the Sunnat-Jam'aat in regard to the succession to the Prophet. Sunnis recognize Abu-Baker, who was elected as the legitimate Khalif after the Prophet; Umar as his successor, Usmon as the third and Ali as the fourth Khalif. But Shiahs maintain that the *Quran* contains all that is necessary for faith and practice. They hold, briefly, that the successor to the Prophet should be one like him divinely appointed, sinless and without any blemish or capacity to err; able to interpret and to explain ideas and give correct opinions on questions connected with religion; and that such a man was Ali, the cousin and son-in-law of the Prophet. He was, according to them, the only right person to explain the meaning of the *Quran* and the teachings of Islam. He was succeeded by his descendants through his wife Fatima, the most respected daughter of the Prophet. They are called Imams, not in the sense of mere theologians, but as spiritual heads *divinely appointed.* They were the following:—

1. Ali.
2. Hasan, son of Ali.
3. Husain, son of Ali.
4. Ali, son of Husain.
5. Muhammad, son of Ali.
6. Jafar, son of Muhammad.
7. Musa, son of Jafar.
8. Ali, son of Musa.
9. Muhammad, son of Ali.
10. Ali, son of Muhammad.
11. Hasan, son of Ali.
12. Muhammad, son of Hasan, who is supposed to have disappeared while yet an infant, and is believed to be still alive, though not recognized by the people. It is believed that he will appear along with Jesus Christ, who is also believed to be alive. When commanded by God, these two,

it is held, will fill the world with justice, virtue and happiness. The scholastic philosophy of Shiahs is, in many respects, similar to that of the Motazalas and that of the Sunnis to that of the Ashæras. They do not recognize the four orthodox Imams of the Sunnat-Jam'aat, but have their own theologians, chosen all the time from among the most learned. The number of such theologians is always limited to a few. They have other minor differences in liturgical ceremonies, law of inheritance, marriage, etc. They are divided into two chief sects, namely, the *Twelve Imamis* and the *Seven Imamis*. The latter are found chiefly in India and Yemen (South-West Arabia). They are known as Bhoras and Khojas, who recognize the Aga Khan of Bombay as their spiritual head.

(3) *Wahabis or Ahle-Hadis,* who may be described as the Puritans of Islam. This sect was founded by Muhammad, son of Abdul Wahab, born in Central Arabia in 1691 A.D. He wanted to revive the simplicity of Islam. He based his reform in interpreting the teachings of the *Quran* with the help of tradition and private judgment, without binding himself to the opinions expounded by the four orthodox Imams. He rejected the veneration paid to Sufi saints and their tombs, including the most respected shrines of Iraq, Mecca and Medina. Wahabis are also more regular in performing prayers and observing fasts. They are found chiefly in Central Arabia and also in small numbers in India. At present, they are in occupation of Mecca and Medina.

Besides these three sects, there are other minor sects such as *Shaikis* in Iran, who are a branch of the Shiahs, and the *Mahdavia,* a branch of the Sunnat. The last-named asserts that the promised 12th Imam has already appeared in the person of Syed Muhammad of Jaunpur (Gujarat, India), who died in 1505. The followers of Syed Muhammad are to be found in the States of Mysore and Hyderabad (Deccan).[11]

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[11] The Mahdavia sect are found principally settled in the Mysore State at Channapatna in the Bangalore District, and at Bannur and

Jamal-ud-din and His Activities in Iran.

The nineteenth century has been noteworthy for the great social and religious reforms it has brought about, to which Islamic countries have proved no exception. The invasion of Egypt by Napoleon, the aggressive policy of the European Powers in Asia and Africa, particularly towards Turkey, Egypt and Iran, the fall of the Moghal Empire in India, and the close contact of Muslims with Europe, caused to bring about reform in Muslim society. For improving social conditions, religious reform became necessary. European aggression induced a political revolution as well. While the European Powers had as their fixed and determined policy to crush the power of Islam and render it innocuous, the degenerated Muslim rulers of Western and Central Asia were engaged in pursuing their objects of lust and passion and in plundering their helpless subjects. Their only ambition was to save their autocratic and arbitrary rule, for which they were even willing to sacrifice the independence of their nations. There was neither peace nor freedom for the people. A few who wanted to educate and help their countrymen became objects of suspicion from within and intrigue from outside. The future of Islam became extremely gloomy. Nevertheless, we find a few names worthy of mention as religious, social or political reformers. Among these the earliest in Turkey was Midhat Pasha and his party, who gained partial success against the autocratic rule of Sultan Abdul Aziz, but who proved too weak to lead the nation. In Iran, Mirza Taqi Khan, the Prime Minister, held the

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Kirigaval in the Mysore District. Saiyid Ahmad, its founder, settled at Jivanpur in the Nizam's Dominions. Being worsted in a religious controversy, he sought asylum at Channapatna. His followers have a separate mosque of their own, in which their priest, it is said, concludes prayers with the words: "The Imam Mahdi has come and gone", his followers responding in assent. They marry among themselves. They are also locally known as Daireh. They carry on a brisk trade in silk with the West Coast and are generally a well-to-do class.

same views but was killed before he could accomplish anything substantial. In Afghanistan, Syed Jamal-ud-din, who, according to one account, came from Asadabad in Iran, and according to another from Asadabad in Afghanistan, took a keen interest in awakening Islamic countries. He was born in 1254 A.H. and received a sound education in the Arabian and Iranian languages. He also studied philosophy and theology. In 1287 A. H., he was in Egypt forming a society to free that country from foreign domination, but his activity was curbed by the British representative in Egypt, who forced the Khedive to expel him in 1296 A.H. He went to Turkey and was invited by the Shah of Iran, but wherever he went, his bold speeches and drastic suggestions against despotic rule, to which the unpreparedness and ignorance of the people and the narrow-mindedness of the Mullas and the jealousy and selfishness of the ministers to retain all control in their own hands so that they may continue to plunder the masses were added, drove him out of that country. His object was to bring harmony among the different sects of Islam, to change the despotic governments of Turkey and Iran into constitutional monarchies, and to re-constitute the Khilafat with the Turkish Sultan as the Khalifa and leader of all independent Islamic countries. The last, if it had been successfully achieved, would have led to the formation of a very strong Islamic Empire, similar to the German Federation, and it would have proved a check against the aggressive policy of Europe towards Asiatic countries. Therefore, Jamal-ud-din and his friends had to face external and internal enemies and the result was failure. But the seed sown by Jamal-ud-din grew up into a healthy tree. The Shah of Iran and the Sultan of Turkey were deposed within twenty-five years of his death and these countries had to adopt the democratic form of government advocated by him.

Bab and Babism.

In Iran, as early as the beginning of the nineteenth century, a young man named Ali Muhammad Bab appeared

and proclaimed himself the promised Mahdi. He was followed by Mirza Husain Ali, more familiarly known as Bahaullah. He was born in Iran in 1817 A.D. and was a contemporary of Jamal-ud-din. Bahaullah took part in the movement started by Ali Muhammad Bab, but after some time claimed something higher for himself. In 1852, he was deported by order of the Iranian Government to Baghdad, thence to Constantinople, Adrianople and finally to Acre (Akka), in Syria. There he and after him his son Abbas Effendi, expounded a new teaching, at first based on Islamic principles, but soon developed into an independent and most progressive religion. He claimed to be the promised one of all the Prophets, expected by the Muslims, Christians, Jews, Hindus and Buddhists. His message was (1) harmony among followers of all religions and unity and co-operation among all nations; (2) equality of men and women; and (3) adoption of one universal language by all the nations of the world, which his son and successors recognized in Esparanto and encouraged its study among his followers. He also advocated a universal league of nations, limitation of armaments and the abandonment of the use of armed force. He directed his followers to adopt the attitude of non-resistance and forgiveness towards their oppressors. He tried to bring about co-operation among nations and to remove all feelings of hatred and suspicion between the East and the West. He prohibited monastic life, begging, and the use of intoxicating liquors. As regards marriage, he thought that it should be brought about with the consent of parents and the desire of the future husband and wife. Monogamy was recommended and in exceptional cases polygamy was permitted. There was to be no restriction in regard to the time of prayer. One may pray whenever he rises from his bed and whenever he chooses. In regard to eating, everything was to be permitted except that which is repugnant to one's own feelings or regarded as unhealthy. In regard to divorce, he held that in case it is impossible for both the parties to live in harmony, they may agree to separate, but wait for

one year for the confirmation of separation. If, during this period, they are not reconciled, divorce was to take effect. Each was allowed to follow the law of his or her own country, if it was otherwise. As to death, he said, it means a new birth with the chance of more perfect life. The joys of heaven and the pain of hell, according to his teaching, are spiritual. Paradise is spiritual life; Hell is spiritual death. All mankind, whether alive or dead, are the parts of a whole. There is no such thing as evil in the real sense, and there is no other power except the One Infinite, Perfect and External. When we say X is a bad man, we mean his spiritual and mental development is imperfect. The Babi movement, which cannot be included in the list of Muslim sects but is an offshoot of Islam, made slow and steady progress in Iran, America and Europe. Being far too democratic and elastic in its make-up, it does not possess distinct features of its own, and may be appreciated by all but not followed as a religion.

Muslim Reformers in India.

In India, several movements for reforming the social, educational, political and religious conditions of Muslims have been started. Among these, the oldest was the one originated by Haji Shariat-Ullah in Bengal, and Syed Ahmed in the U.P. and the Punjab. The last-named was born in 1782. At the age of 34, he became a preacher and found enthusiastic followers at first among the Rohillas and afterwards among others in different parts of India. He based his ideas of reform more or less on the same foundations as Abdul Wahab had done in Arabia, *viz.*, to purify Islam from all non-Muslim influences; to make Muslims believe and worship Allah, the one Supreme Being; to give up the customs and ceremonies which had been adopted from non-Muslims in regard to marriage and obsequies; to abstain from paying veneration at the shrines, or repair or construct costly buildings over tombs. Syed Ahmed was killed in a battle against the Sikhs in 1831, but his movement was taken up by Karamat Ali and

others. At present his adherents are found in many places in India.

Sir Syed Ahmed and His Work.

Sir Syed Ahmed, who was born in Delhi in the same year as Bahaullah in Persia, was a member of a noble Syed family. In connection with religion, he may be called a moderate reformer. He was chiefly interested in education and politics. He found that after the fall of Delhi and the deportation of the last Moghal ruler, Muslims had lost all political and social supremacy in this country. They were suspected and thought of as a rival power by the British, while other communities had taken to study the language of the new rulers and were assisting in the government of the country. Sir Syed Ahmed took the lead in awakening Muslims to their real condition and in reconciling their interests with those of the British Government on the one side, and on the other, drawing the attention of the British Government to the condition of the Muslims, once their rivals but now a fallen subject race. He tried to secure his objective by endeavouring to removing all suspicion of disloyalty on the part of Muslims. He went to England to study the method of English education and on his return to India, founded in 1875 the Muhammadan Anglo-Oriental College at Aligarh. He did great service in defending Islam against Christian Missionary criticism, and in bringing about friendly relations between Muslims and British Government. Unfortunately for him, at about the same time, the Indian National Congress appeared as a body striving after political rights, which was just the thing not desired by Sir Syed at that moment for his co-religionists. Therefore, he and his party persuaded Muslims not to take part in such activities and thus caused the Hindu-Muslim bifurcation in the political affairs of the country, and left them in two antagonistic camps, each seeking its own ends separately and independently. Sir Syed was a sincere Muslim. The method he adopted for

defending Islam was by proving that its teaching was in harmony with European civilization and European ideas. This method encouraged the young generation, who followed his example by treating Islamic teaching on more democratic and rational lines. A party of such educated men went to the length of admitting that the *Quran* is a work of the Prophet himself and, following this line of argumentation, traced some of the Islamic doctrines to pre-Islamic Arabia, Judaism, Christianity and Zoroastrianism. They also offered other remarks not generally pleasing to the conservative majority in the community.

The Ahmediya Movement.

About twenty-two years after the appearance of Bahaullah, Mirza Ghulam Ahmed, whose ancestors had emigrated from Central Asia, was born at Qadian (India). In 1889, he announced for himself the rank and honours which Bahaullah had claimed at Acre. He declared that he was the promised Mahdi of the Muslims, the much-waited-for Messiah of the Christians, and the Sri Krishna of the Hindus. But, like Bahaullah, he did not go to the length of openly forming an independent creed. He kept his connection with Islam, which, he said, he wanted to reform and not abrogate, as his predecessor in Iran had done. Both Bahaullah and Mirza Ghulam Ahmed were bitterly opposed to the Moulvis. Both wanted to bring about harmony and co-operation among the followers of different religions and both tried to find adherents and sympathisers outside their own country, in Europe and elsewhere. At present the Ahmediya movement, started by and called after Mirza Ghulam Ahmed, is the most active and vigorous in missionary work, and claims over half a million followers in and outside India.

The Sidi Movement in Africa.

Simultaneously with the Indian Muslim puritan movement started by Syed Ahmed, in Africa Sidi Muhammad-as-Sanusi, an Algerian, formed a society whose object was

nearly the same as that of the Indian reformer, *viz.*, the giving up of veneration and prayer to saints and their shrines; following strictly monotheism; abstaining from drinking coffee or smoking tobacco; and avoiding intercourse with non-Muslims and devoting one's talents and energies in defending and spreading Islam. Sidi Muhammad died in 1859, but the society founded by him is working up to the present day.

Mustafa Kamal and Modernization.

The most important and the latest movement, intended to bring about a great revolution in the existing form of Islam, is the one which Mustafa Kamal Pasha, the President of the Turkish Republic, and his party started after the last Great War. This movement has proved that pan-Islamism and the active co-operation of Muslims, scattered as they are in widely distant and scattered parts of Africa, Asia and Europe, is a dream. Kamal Pasha and his party deposed the last Khalifa Abdul-Majid, declared their country a Republic, and based their social and religious reforms in the spirit of modern Nationalism. Whatever they found agreeable to the advancement and aims of national progress, they retained and the rest they rejected. They have also been striving to enlist themselves among the more advanced nations of Europe, for which they feel they should of necessity Europeanize themselves.

National Movements in Asia.

A similar spirit, though to a less extent, is prevalent in Iran, Egypt and Iraq. Amir Amanullah tried to follow the Turkish ideal and adopted drastic measures to Europeanize his people, but they were not ready to follow him. Indian Muslims are yet hesitating and halting. They are divided into two classes, first, the old orthodox school, bigoted and narrow-minded, who would sacrifice every worldly gain for their superstitions and old beliefs; and second, which consists of the younger generation of the educated in the community,

who have not thrown out a leader as yet. Linguistic and racial differences and political circumstances are obstacles in their way. They have to struggle not with one but with several opponents. But the success of nationalism over religion seems certain. It is a question of time but undoubtedly the day has come when religious differences must disappear and the followers of all religions in India must live in harmony and form one solid nation, possessing one common political objective and aim. Islam cannot but contribute its quota to the attaining of such an end.

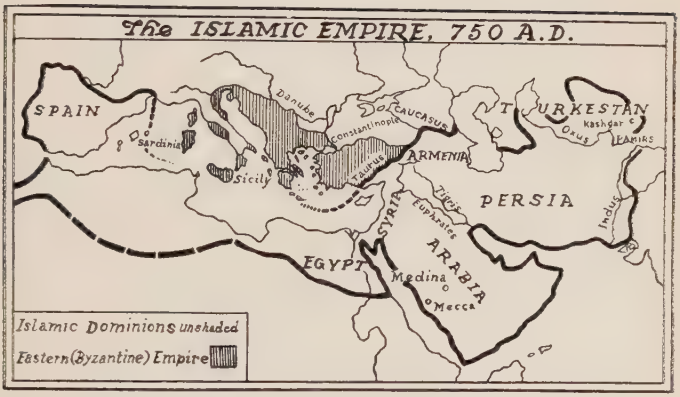
CHAPTER IV.

POLITICAL HISTORY OF ISLAM.

The Arab Khalifa—Its Disintegration, Division and Disappearance—Theology and the Khilafat—Muslim Administration—Arabia—Revenue and Taxation—Other Exactions and Levies—The Vazir and Other Officers—Iran after the Muslim Conquest—Turkish Empire—Revival in Ottoman Fortunes—The Crimean War—Rise of Midhat Pasha—Society of Union and Progress—Kamal Pasha and His Work—The End of the Ottoman Dynasty—Turkey, a Nation To-day—Afghanistan—Area and Population—Languages Spoken—Albania—Its Early History—Since the Great War—Egypt—Other Muslim States—India under Islam—Administration in Muslim India—Civil Administration—Muslim Society—Political Administration under Moghal Times—Civil Administration of Moghals—Army—Navy—Artillery—Revenue and Finance—Other Sources of Revenue—Government Expenditure.

The Arab Khalifa.

At the rise of Islam, Arabia was governed in the north-west by the small independent kingdom of Hira formed between the Euphrates and the Arabian desert, with Hira as its capital. Here the dynasty known as the Lakhmid ruled under the suzerainty of Iran from about the 3rd century A.D. up to 602 A.D. In the north-west, the Ghassanid established themselves. The ruling family was called Jafnid, and was under the protection of the Roman Empire. The Kindi chiefs held Yamama in the East. The Island of Bahrain, in the adjoining coast, was under Iran, and its governor, known as Se-bokh, resided at the city of Hajar. Umman, in the extreme south-east, was inhabited by the Azdites, a mongrel breed of Iranians and Arabs. Yemen, in the south-west, was, during the reign of Khusroe I, known as Anushir-wan, occupied by Iran, and held till Islam established its supremacy. Central Arabia with Hejaz



THE ISLAMIC EMPIRE, 750 A.D.

remained free and unconquered under its tribal organization. Each tribe had its own Shaikh or Chief, who was responsible only to his own orders. The majority of the inhabitants were heathens, but the Christians and Jews had settlements of their own in the west and north, while the Sabians and Zoroastrians had influence in the east. A Shaikh was elected by his tribesmen; his qualification was high birth, age, courage, generosity, wisdom and the capacity to lead his tribe. The post was not hereditary. His powers were limited to leading his people during a conflict with other tribes and in settling disputes. In return for his services, he was allowed the lion's share in the booty that came to be distributed. A tribe was composed of several families claiming descent from the same ancestor. Sometimes, a man of one tribe could join another and adopt the latter's name by becoming their *halif* or partner. *Mawalis,* or freedmen, also counted as members of the tribe but were considered as entitled to an inferior status. Mecca was inhabited by tribes like these, among whom the Quraish held the most important position. Each or a group of several tribes had a particular idol to worship. Their idols were symbols of their tribal unity. The Prophet tried to abolish tribal cohesion, which proved a great obstacle in the way of the unification of the whole of Arabia into a nation. He insisted on placing "Allah" as the only Supreme Deity. Allah is the one God. All are his servants, and his servants are united to each other in carrying their Lord's command. That was the ideal placed before the tribes for the formation of the new community, in which not only the tribes but also nations and even humanity could become a solid whole. Everything, whether material or spiritual, must end in God. The Prophet himself could not rule by his own authority, but as a mere bearer of a message from God. In fact, after delivering the message, he had accomplished his duty, and it was left to the people to obey the message. The *Quran* was the word of God, which all had to obey. When Abu-Bakr, the first Khalif, delivered his inaugural speech, he said, "Lo, I am one like you and not better than

you. If I am right, obey my orders; if I am wrong, do not obey." This democratic spirit lasted for thirty years, when Hasan, the fifth Khalif, abdicated and surrendered his right to Moawiya, who was the first Muslim ruler, to appoint his son as his successor. Thus the democratic form of government and the simple tribal system gave way to a centralized or hereditary rule. But the idea that God is the Supreme Ruler, and that humanity in the collective sense is the Vicegerent of God on earth, remained the fundamental principle of Islam. Any man could become a medium to carry out the will of Allah, but he himself had no right of superiority over others. Hence the Khalif could not transfer his power to others. The sovereign power was inherent in humanity as a collective body and not in any individual. A Khalifa who believed and ruled with such spirit was recognized as the right Khalifa; if not, he was considered an usurper.

Its Disintegration, Division and Disappearance.

When Ali, the fourth Khalifa, was elected, he was opposed by Moawiya, kinsman of the late murdered Khalif, on the pretext of avenging his blood. Ali was assassinated after a rule of less than five years. Hasan, his son, was elected by the people, but finding himself too weak, he abdicated in favour of Moawiya, on condition that he should adhere to the custom of election. Moawiya ruled for about twenty years, and before his death, his position had become so strong that he could venture to break the terms of his treaty with Hasan and appoint his own son Yazid as his successor. His succession was opposed by some leading members of the Quraish, among whom was Husain, the younger son of Ali, by Fatima, the daughter of the Prophet. He fought with a few followers and was killed by the overwhelming numbers of the Umayyad army. Umayyads succeeded, for the time being, in establishing and consolidating their power, but the struggle against them continued. Their chief opponents were the tribe of Bani-Hashim, who were descended from Hashim, the great-grandfather of the Prophet.

They carried on a vigorous propaganda among the Iranians and found a large number of followers in Khorassan, who took up their cause. Abu-Muslim, one of the chief Khorassani leaders, revolted against the Umayyad authority, fought and defeated the last Umayyad Khalif and established the authority of Bani-Abbas, a branch of Bani-Hashim, at Baghdad, which became the capital of the new Empire. But the change of one dynasty to the other did not help to convert despotism into democracy. The Abbasides followed Umayyads in the rule of succession by appointing and nominating their successors. Islam lost its aim, and it was left to Muslim theologians to adjust the Islamic principles with current Islamic political practice. The Abbasides ruled from 749 A.D. to 1042 A.D. When their power declined, the administration passed into the hands of their Iranian and Turkish ministers and commanders. The Islamic Empire, though nominally ruled by an Abbaside Khalif, was, in fact, divided among several semi-independent indigenous dynasties in Iran and elsewhere. In 1243 A.D., the last Abbaside Khalifa, named Al-mostasim, unconditionally surrendered himself to the Moghal Emperor Holagu Khan. He and almost all members of his family were put to death. Islam was ruled by a heathen Emperor, and the question was put before prominent theologians, whether a just heathen ruler is preferable to an unjust Muslim Khalifa, and the answer was in favour of a just heathen. A man of the Abbaside clan escaped to Egypt, where he and his family were protected by the Slave dynasty, for their own ends. Nominally they retained the dignified title of Khalif, but really they were pensioners, if not prisoners. The last member of that clan, who was taken to Constantinople by the Turkish Sultan in 1517, surrendered to him the sacred banner and the other relics of the Prophet. Thus the Khilafat was transferred from the Abbasides to the Turks, and their contemporary Emperors of India and the Sultans of Morocco. During the Abbaside and Turkish Khilafat, simultaneously there were Khalifas in Spain, Egypt and India, but the Turkish dynasty

survived all others, excepting Morocco, which had become too weak to pretend to a position which would put it in opposition to the Sultan of the Turkish Empire. After the fall of the Moghals in India, Muslim Indians acknowledged the Khilafat of Turkey. Abdul Hamid II (1876–1908) encouraged the propaganda of Pan-Islamism, with the view of making himself the spiritual and temporal head of all Muslims, but the Great War of 1914 brought the Kamalist party into power. This party ultimately deposed Abdul Majid, the last Khalifa of Turkey, and thus the question of individual Khilafat came to an end. But long before this, with the fall of Granada (1492) in Europe, and Qahira (1517) in Africa, and Baghdad (1258) in Asia, the political importance of Arabs had practically come to an end.

Theology and the Khilafat.

As already hinted, Islamic theologians had to reconcile their religious views to the changed circumstances of the time and accept accomplished facts. The Hanafi school of theology was evolved to recognize a Khalifa on one of the following bases:—

(1) Khalifa by general consent and election.

(2) Khalifa by nomination.

(3) Khalifa by being in power *de facto, i.e.,* holding the Khilafat with or without the consent of the people. This school argued that without a leader, it would be impossible to defend Islam from external invasion or save it from internal anarchy. Therefore, so long as a *de facto* ruler does not interfere with the affairs of religion, Muslims may obey his authority.

The Shiahs rejected this theory, and asserted that since the Khalifa (or *Imam*) is appointed by Divine Will and has nothing to do with the will of humanity, and as the last Imam has disappeared and is out of sight, in his absence any man can govern the country, though he would not be considered as the spiritual leader. The *Mujtaheds,* or chief

theologians, would act on behalf of the Imam as authorities on religion.

The *Khavarej* (or revolters) asserted that any Muslim may be elected as Khalifa, provided he be just and pious, and rules according to the precepts of Islam; otherwise, he might be deposed or even put to death. They revolted repeatedly during the rule of the Umayyads but did not succeed in throwing off their yoke. They are now a small community scattered over the Eastern and South-Eastern Arabia.

Muslim Administration.

As Muslims are scattered over a vast area, stretching from the far west Morocco to the far east Phillippine Islands, it is beyond the scope of this work to cover their system of administration in any detailed manner. It ought to suffice if the administrative systems of four chief Muslim Empires, *viz.*, Arab, Persian Turkish, and the Moghal (in India), are made available to the reader.

Arabia.

The four early Khalifas lived simple lives and carried out their administrative duties in a paternal spirit. They devoted their lives to secure the welfare of their subjects. They did not live in palaces; neither did they wear the crown nor did they sit on the throne. They had no bodyguards to protect them. Their humble dwellings served the purposes of palaces, and they held their Durbars in mosques, where the most humble Muslim, white or black, master or slave, could approach them and place his grievances before them. They acted as the chief executive of the nation and as chief magistrates and financiers. They had neither *vazirs* nor ministers to serve them. They attended in person even to minor matters pertaining to the administration. They raised armies, appointed commanders, encouraged and appealed to Muslims to enlist themselves in the army. They also distributed booty, settled disputes—criminal and civil. But this method of governing the people could not last long.

Umar, the second Khalif, instituted a *divan* (Secretariat), reformed the military organization and appointed *Qazis* or judges at Kufa, Basra and other centres of the Empire. When the Umayyads came to power, they adopted the Roman and sometimes the Iranian systems of administration. They formed several administrative departments, such as the *divan* of *Khatam* (or Chancellery), the *divan* of *Rasail* (Correspondence), the *divan* of *Mustaghallat* (Account of the State lands), the *divan* of *Khiraj* (Revenue), *Barid* (Post), etc. The last department was maintained for the purpose of Government correspondence. The officer in charge of this department was an intelligent agent whose duty it was to keep an eye over the movement of the governors and other officers in distant provinces and to report to the Central Government. During the reign of Abdul Malik, a new coinage was introduced with the legend on one side and "Unto Allah" on the reverse. Channels were deepened in Mesopotamia and dykes put up. The Abbasides were under Iranian influence, and in many respects followed the Sassanian system of administration.

Revenue and Taxation.

The State revenue was derived from the following sources:—

(1) *Usher,* or "the tenth", was the tax levied on lands whose owners had become Muslims. This tax was collected from all products of the earth, except wood, seed and grass.

Kharaj (tribute) was the rent fixed on land conquered by Muslims and handed back to its owners. They had to pay rent, whether they were non-Muslims or Muslims (even after conversion), because the Government claimed the ownership. Such land was divided into places watered by irrigation canals and those gifted by natural springs or rivers. The amount of tax fluctuated according to the fertility of the land and the will of the Khalif or other officer on the spot. Sometimes it mounted up to as much as half of the income derived from the land.

Sadaqa, or *Zakat* (Alms tax), was levied on Muslims only. It was raised on income derived from land, commerce, etc.

Ghanima (booty), four-fifths of which was distributed among the fighting forces or workers and one-fifth appropriated for the public treasury, was obtained from booty in the war, or from the produce of the mines, hidden treasures discovered, and *res nullius* (property having no owner).

Jizyat was imposed on non-Muslims, as they were exempted from military service. It was of two kinds: one paid voluntarily or by mutual agreement and the other exacted by Muslim authorities from conquered non-Muslims. It varied according to the wealth and circumstances of the tax-payer. Sometimes it was imposed on the inhabitants of a village or a city collectively.

Other Exactions and Levies.

Besides these taxes and exactions, on occasions, the *Khalif* used to extract money from officers of high rank, such as ministers, governors, commanders, as fines, after dismissing them from the offices they held. Sometimes the whole of their property was confiscated and transferred to the treasury. This harsh system of exaction remained in force even after the fall of the Arab Empire, in almost all Islamic countries. On occasions, other kinds of exaction were adopted, such as taxes on the owners of flour mills, horses, asses, or camels; and on goods, wheat, wool, saffron and many other articles of export. Lands known as *Qatai* (fief) were granted in return for the payment of a fixed sum. Taxes were paid partly in cash and partly in kind. Both gold and silver coins were accepted: in Iran, silver; and in Syria, Egypt and Arabia, gold.

The Vazir and Other Officers.

Abbasides, imitating the Sassanian administration, appointed Abu-salama, an Iranian, as the chief minister or *Vazir*. The importance of the *Vazir* rose high

during the reign of Harun-al-Rashid and his son Mamoon. The Barmekids, who were Iranians in origin, were the chief ministers of Harun, and exercised great administrative power for over seventeen years, till the *Khalif,* suspecting them to have become a danger, not only dismissed them from office, but even killed the most prominent member of the family and imprisoned others and confiscated their property. The *Vazir* controlled all the affairs of the Empire. The revenue department was under him. He appointed or recommended the appointments of ministers, governors, and all other officers. This post continued up to a few years ago in Turkey, Iran and other Muslim countries, though the name was changed to that of *Rais-ul-Vazara* or President of the Ministers. When the power of the Khilafat declined, Khalifas created the new office of *Amir-ul-Umara.* It was a title given to the Buvahid family, who were *de facto* rulers in Baghdad, but recognized the *Khalifa* as their nominal overlord. They had their own *Vazir* and officials; at the same time the *Khalifa* also had a *Vazir,* whose function was that of the minister of the court, with the title of *Rais-ul-Roasa.* The cities were divided into *mohallas,* and each *mohalla* had a *rais* or modern *mokhtar,* corresponding to the *kotwal* in India. His duty was to police and guard the people of his *mohalla.* There was a chief police officer, named *Sahib-e-Shurta* (Prefect of Police). He had to guard the person of the ruler, to repress criminals, and perform the duties of judge in criminal cases. The *Qazi* was the judge in civil cases. *Mohtasib,* or censor, had the responsible work of watching the public morals, preventing adultery, gambling, drinking of intoxicants, defects in weighing or measuring by shop-keepers, fraud, non-payment of debts, cheating, eating in public during the fast month of *Ramzan,* cruelty to slaves, servants and animals. He had also to encourage and find means for the marriage of poor women. The early *Khalifs* used to perform in person the duties of *Qazi* and *Mohtasib.* Their court was in the mosque or in their houses. But the Umayyads and Abbasides appointed *Qazis* and *Mohtasibs* in

the capitals and permitted their governors to do the same in their respective provinces. The *Qazi* had an open place, where he used to hear both Muslims and non-Muslims and give his judgment in the presence of two or more witnesses. Muslims and non-Muslims, high and low, received the same treatment. Even the Khalifa, as defendant, would willingly stand by the side of the plaintiff in the court. Women were permitted to appoint deputies to represent them in the courts. The Governor (or *Khalif*), could on occasions overrule the judgments passed by the *Qazis*. When the plaintiff could not prove the case, the defendant was asked to take an oath that he was innocent. There was also a post called *Nazir-al-mazalin* (or Receiver of Wrongs). He had to look into important and serious cases, sometimes beyond the jurisdiction of a *Qazi*, such as claims by those whose property had been seized by a powerful noble or confiscated by the governor or a military commander. He had sometimes to review the judgment of a *Qazi*, and look to the interests of an endowment or other such important matters.

Iran After the Muslim Conquest.

Iran was invaded during the rule of the first Khalifa, and General Sad, son of Malik, inflicted a complete defeat on the Iranian army in the battle of Qadasiyya. The Iranian king retired to the east of the Tigris and again his army was defeated at Jalula and Nihawand. Within twenty-five years, the great Empire of Iran became a province of the Arabian Khilafat. Iranians were permitted to retain their religion on the payment of a poll-tax. They were also employed in the civil administration and found very useful under their new masters. But the treatment of the Umayyads, who looked upon and treated non-Arabs with contempt and dislike, and the propaganda carried on, meanwhile, by the Bani-Hashim pretenders in Iran, gave an opportunity to Iranians to enlist themselves under Bani-Hashim, and to take revenge on their oppressors. A party was formed in Khorassan as friends of Bani-Hashim, and these soon increased in great

numbers and were organized by energetic leaders, such as Abu-Muslim, who, with the co-operation and help of other leaders, defeated the last Umayyad Khalif and won the throne of the Khilafat for the dynasty of Abbas. The first Abbaside Khalif and his successors appointed Iranians in the most important military and civil posts. The Arabian Khilafat became Iranian in character and the capital was transferred from Syria to Baghdad, about twenty-four miles north of Madayan, the old capital of Iran. Several Khalifas married Iranian and Turkish wives, and the most celebrated of them, named Mamoon, was an Iranian on his mother's side. Their prime ministers, for example those from the family of Barmekids and Sahl, were Iranians. The Abbaside court became Iranian. Iranian dress, manners, style and fashion prevailed at the court. The ambition to rule was revived among noblemen of Iran, though they always acknowledged the spiritual superiority of the Arabs. In the middle of the ninth century, a semi-independent Iranian dynasty became established in Khorassan, and this movement was taken up by other ambitious leaders, who tried to carve out kingdoms for themselves. By the end of the tenth century, the Arab Khilafat lost its hold all over Iran. The Samanid family ruled in the north-east from Samarqand[12] to the western parts of Khorassan (875–990

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[12] Also spelt Samarcand; a city in Western Turkestan, on the Transcaspian Railway; 130 miles east by south of Bokhara; it is the ancient *Marcanda*, the capital of Sogdania, which was destroyed by Alexander the Great; captured by the Arabs in 712 A.D. and ever since held to be a city sacred in the eyes of the Muslims; suffered terribly at the hand of Genghis Khan, who took it in 1219 and destroyed three-fourths of 500,000 inhabitants; in the 14th century, it passed into Timur's hands; and its population rose to 150,000. The Ulug-beg College, the tombs of Timur and his wives, and two other colleges, the Tilla-kari and Shir-dar, both dating from the 17th century, are magnificent structures; in the 15th century, it became famous as a school of astronomy and mathematics; in 1868, it was taken by the Russians, who built a citadel on a steep hill, 4 miles in circuit, and laid out a handsome new town to its west; the old city, walled, lies on the other side of the citadel. At one time, well known for its manufactures in silk, cotton, paper, etc.

A.D.) ; the Ghaznavids established themselves in Ghazni and subdued the Punjab in the east and a part of Khorassan, Seistan and Central Iran in the west. The Buvaihids became masters of Western Iran, including Baghdad itself, where the Khalifa became their respected prisoner. The Ziyarids took hold of Northern Iran. The Iranian language was revived and the ancient legends of Iran were sung by the great poet Firdousi, though Arabic continued to remain the sacred and literary language of Iran. At the end of the tenth century, the Seljukids formed a great Empire, stretching from the confines of Chinese Turkestan in the east to Syria and even to the coast of the Mediterranean Sea in the west. Their Emperors became great patrons of Iranian literature. Their minister Nizam-ul-mulk, an Iranian of great ability, as administrator, organized the Empire and brought peace and prosperity to his country. He encouraged learning and established colleges and schools all over Iran. His *Vizarat* of thirty years came to be reckoned as the Golden Age of Seljukid rule. The first four Seljukid Emperors, *viz.,* Tughrul, Alparslan, Malik Shah and Sanjar, who ruled about hundred years, have been counted among the greatest rulers of Asia. Seljukids were succeeded by Khawrazm Shahis, and during their rule Iran once more had to suffer a foreign invasion. Changis,[13] with his horde or Tartars, swept over Eastern Iran,

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[13] Changis Khan—also written Genghis Khan, or the Very Mighty Ruler; the celebrated Mongol ruler (1162–1227 A.D.) ; born near Lake Baikal, the son of a Mongol chief; succeeded his father at the age of 13; by his military skill and daring example, he gradually raised his people to a position of supremacy in Asia; at his death, his kingdom stretched from the Volga to the Pacific and from Siberia to the Persian Gulf; he regarded himself as commissioned by Heaven to conquer the world, a destiny which he almost fulfilled. The Mongols, who first rose into prominence under his rule, had their original home on the plains east of Lake Baikal, Siberia; he united the three branches into which it was divided, and by their aid made himself master of Central Asia. His sons divided his empire and continued his conquests. A Mongol Emperor seized the throne of China in 1234 and from this branch sprang the great Kublai

slaughtered men and women, destroyed buildings, burnt libraries and razed to the ground almost every town which he and his general passed through. Iran became a desolate and barren country and the Irano-Arabian culture was paralyzed, if not destroyed. Holagu, the grandson of Changis, invaded Iraq, captured Baghdad, and killed as many as eight hundred thousand men and women, including the *Khalif* and his family. The greater portion of Iranian art and literature was destroyed. The Moghals became absolute masters of Iran and ruled from 1256 to 1330 A.D. After their decline, Iran was again divided among local dynasties for a period of fifty years, when Timur, another great conqueror, put an end to the tribal kings and became master of the whole of Western and Central Asia. His capital was Samarqand, which he embellished with buildings and gathered the best learned men and artisans from all parts of Iran. The Timurids were succeeded by the Safavids in the beginning of the 16th century, who, for the first time after the fall of Sassanian rule, formed an independent national government. The first king of this dynasty was Shah Ismail, who made Tabriz[14] his capital. He was followed by able and energetic rulers, such as Shah Tahmasp, Abbas the Great, Shah Safi, Abbas II and Sulaiman, who were the contemporaries of Humayun, Akbar, Jahangir, Shah Jehan and

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Khan, whose house ruled an immense territory (1294–1368). Another section pushed westwards as far as Moravia and Hungary, taking Pesth in 1241, and founded the immense empire over which Tamerlane held sway. A third but later movement, springing from the ruins of these earlier empires, was that of Baber, who founded the Great Moghal line in India (1519). At present, the Mongols are constituent elements in the populations of China, Asiatic Russia and Asiatic Turkey.

[14] Tabriz: ancient *Tauris*; capital of Azerbijan Province, Iran; 40 miles east of Lake Urmia; the spacious Kabud Masjid, or "Blue Mosque", built in 1450, is an interesting ruin, its brick walls having been badly damaged by earthquakes. A great emporium for an extensive transit trade; its chief manufactures are leather, silk and gold and silversmiths' works.

Aurangzeb. Shiahism was made the State religion and Iran was alienated from other parts of Iran, owing to this difference of religion. During Safavid rule, Iranian art and commerce flourished and Iranians for the first time came into direct contact and commercial relations with new and ambitious European nations. The last of the Safavids exposed Iran to his rebelled Afghan subjects and lost his throne and brought a new calamity on his people. The Afghans ruled during the short period of about twelve years, when Nadir Shah defeated, subdued and expelled them once again. He is now honoured by his countrymen and placed in rank along with the great conquerors and rulers of Iran, such as Ardashir and Shah Abbas. After subduing the Afghans, he defeated the Turks and recovered all the provinces lost to Turkey and Russia. Afterwards he invaded the East and defeated Muhammad Shah, Emperor of Delhi, and returned with great spoil from India. He also subdued Bukhara and Khiva. Unfortunately, though he was a great soldier, he was not an able administrator. He could conquer countries but could not reorganize their internal administration. His assassination brought about anarchy in Iran. The Afghans became an independent nation and added to their country the Iranian provinces of Herat, Balkh and Seistan. Bukhara and Khiva were lost to Russia for ever. East Beluchistan became a dependency of British India. A great portion of Kurdistan was taken over by Turkey. Iran proper remained under the rule of Karim Khan (1750) and his family for about thirty-five years. The Qajars were the next rulers of Iran, whose first ruler Shah Muhammad Khan (1765) made Teheran his capital, and it remains so on this date. During the reign of his successor, Fatah Ali Shah (1796–1834), Iran lost the North-Western provinces of the Caucasus to Russia and the English penetrated into Beluchistan. His grandson Muhammad Shah (1834–1848) attempted to recover the Eastern provinces from Afghanistan, but the English interfered and prevented him from doing so. His son Nasir-ud-din (1848–1896) lost Merv and a portion of

the North-Eastern territory to Russia and withdrew Iranian claims to Herat and a portion of Seistan ceded to the Afghans. Thus Iran shrinked to its present dimensions. Nasir-ud-din's reign was the beginning of the Westernization of Iran and the awakening of the Iranians as a nation. For the first time, democratic ambitions, quite foreign to Iranian traditions, fired their minds through contact with the nations of the West.

French was studied and many French works were translated into the Iranian language. Nasir-ud-din became a victim to a revolutionary movement and was assassinated by a revolutionist named Mirza Raza. His son, Muzaffar-ud-din, a feeble puppet, ruled for ten years, and granted a Representative Assembly after some pressure brought to bear on him by the revolutionary leaders. In 1906, the first Iranian Parliament met at Teheran. Iran became a constitutional monarchy, but conditions could not be improved owing to the intrigues of interested European nations. Finally, Russia and England, the two rival Powers in the East, made a treaty in 1907, and divided Iran into two spheres of interest. Iran appeared to have lost her independence, but fortunately the Great War of 1914 and the fall of the Czarist Russia changed her situation. Bolshevik Russia recognized the independence of Iran and made a treaty with her on equal terms. This unexpected good luck was followed by the appearance of an able general and organizer in Raza Khan. An Assembly, convened at the capital, passed a resolution on 12th December 1925, electing him as the Shah of Persia and deposing the last Qajar Shah Ahmad, who was at that time in Paris.

The present Iranian Government is a constitutional monarchy. The Prime Minister is nominated by the King and chooses his Cabinet. The Parliament consists of a single chamber, elected by universal suffrage, all males of 19 years and over having the right to vote. The maximum number of the Members of Parliament has been fixed at 162. The small minority of Jews, Armenians and Zoroastrians are represented by their own chosen members. There are seven

elective Parliamentary Commissions, such as the Legal Commission, the Budget Commission, the Foreign Affairs Commission and so on. The eighth Parliament met on December 1930. The administration is carried through Governor-General and Governors. In May 1930, a system of Local Self-Government was organized and Municipal Councils elected by the rate-payers were formed. The present area of Iran is 628,000 sq. miles.

Turkish Empire.

A small body of two or three thousand nomad Turks under the leadership of one Er-Tughril (1230–1288) were wandering in the eastern parts of Asia Minor looking for a suitable settlement. They were permitted by the Seljukid kings to settle in a place about fifty miles from the sea of Marmora. Sugyat, about ten miles from Eski-Shahr, became their first head-quarters. Er-Tughril died in 1288 and was succeeded by his son Usman, a name which has been corrupted into Ottoman by European writers. In 1300, when the Seljukid State disappeared, Usman asserted his independence, and assumed the title of *Sultan*. In 1326, Barusa was surrendered to him. He died at the age of 68 in 1326. Orkhan, the second Ottoman Sultan (1326–59), married Nilufar, daughter of a Greek chief. He followed his father's policy of subduing the western coast of Asia Minor. He recruited and trained Greek and other Christian young men, who were made to adopt Islam. They were called Usmanlis and were the backbone of the Turkish military power. Orkhan captured Ismid and Isnik, annexed the State of Karasi, and established his dominion on the Marmora coast. In 1357, his son, Sulaiman, crossed the Hellespont and captured Gallipoli and Radosto. The success of the Turkish arms was due to the military ability of the first ten Ottoman Sultans. They had a great passion for military glory and wanted political security on their frontiers, a strong position and the command of commercial outlets. Orkhan, like most of his successors, was a patron of learning. He founded

schools and took keen interest in public works. He was succeeded by his son Murad (1359–89), who captured Sugora in Asia Minor, invaded the Balkan States, and took possession of Adrianople, which became the capital of the Turkish dominion till the capture of Constantinople. Philippopolis was taken by his general and the combined army of the Balkan Princes was defeated. In 1389, an army of one hundred thousand men collected by the Balkan States was defeated by a force of forty thousand Turks at Kassovo. Murad was assassinated, while reviewing his victorious army, by a Servian named Kabilovich. His son Bayazid, known as Yildrim (1389–1403), continued to make rapid progress in extending his dominion, and remained victorious against his enemies till he was forced to give battle to Timur, another able conqueror, ancestor of the great Moghals who came to rule over India. Bayazid was defeated at Angora and taken captive.

Revival in Ottoman Fortunes.

After an interregnum of about ten years, the fortunes of the Ottoman dynasty revived under the son of Bayazid, named Muhammad I (1413–21), who recaptured the lost provinces. This Prince also encouraged learning and for the first time in the history of the Ottoman Empire formed a Navy. His son Murad II (1421–51) succeeded him, and continued to make fresh conquests in Europe. He captured Salonica and other places. The next Sultan was the celebrated Murammad II, known as the Conqueror of Constantinople (1451–81), which he captured after a siege of 53 days. His treatment of the fallen enemies was humane. The remaining independent chiefs of Asia Minor were subdued, Walachia, Scutari, Crimea were reduced to dependencies, and the army and navy were reorganized. He had a standing army of one hundred thousand men. New schools were founded, religious institutions were opened, mosques were constructed, commerce was encouraged and organized. He could speak six languages. Bayazid II, the next ruler

MUHAMMAD II, 1451–1481 A.D.
The Conqueror of Constantinople
(*From a medal*)

(1481–1512), who was a peace-loving prince, enjoyed a long reign and abdicated in favour of his son Salim, who ruled till 1520. This ambitious and energetic Sultan invaded Iran and, in a hard fight, defeated Shah Ismail, the Iranian king, and annexed Kurdistan to the Turkish Empire. Next, he captured Egypt and received the sacred banner and other relics of the Prophet from the last nominal Abbasid Khalif in Egypt. Since then Turkish rulers claimed the Khilafat and with it the right to temporal as well as spiritual rule over all Muslims. Salim would have continued his conquest of new lands had not death supervened and given the same opportunity to his great and able son Sulaiman the Magnificent, who captured Budapest, besieged Vienna, and brought the Ottoman Empire to its highest glory. In the East, Armenia was subdued and annexed. Admiral Khair-ud-din, known as Barbarussa, carried the Turkish conquest on the seas. He was succeeded by other able admirals, such as his son Hasan, Targud, Sali Reis, Piale and Pir Reis. They were the terror of Europe. Admiral Pir Reis sailed as far as the Persian Gulf and captured Muscat. Sidi Ali, a sailor-poet and author of a work, entitled *Mohit*, on the navigation of the Indian seas, was forced to land on the West Coast of India and returned by the land route to Turkey. Sulaiman revised the code of laws then current in the land. At his death, his son Salim II (1566–74) succeeded him and during his short reign of eight years, the Turkish Navy sustained a defeat in a naval battle at Lepento, but a fresh fleet was prepared and Tunis was recaptured. His successor Murad III (1574–95) was a weakling, remaining under the influence of his harem ladies or other favourites. The troops mutinied in 1589 and a Turkish force under General Hasan was defeated by the Austrians and Hungarians in 1593. This war continued for 14 years, and in the meantime the Sultan died in 1595. His successor Muhammad III ruled for eight years. His rule was marked by external wars and internal troubles. He was succeeded by his son Ahmad (1603–17), a boy of 14 years of age. Peace was restored

with Austria and for the first time Turkey concluded a treaty on equal terms with an European Power. Ahmad was succeeded by his brother Mustafa (1617–18), who was soon deposed as incompetent. His brother Usman (1618–22) succeeded him. But he was also deposed and replaced by the former Sultan Mustafa, who again abdicated in favour of his nephew. Murad IV (1623–40), the new Sultan, recaptured Baghdad (1638) which had been taken by the Iranians during the disorders that prevailed in Turkey. Ibrahim, his brother, succeeded him in 1640 but was deposed and killed in 1648. Muhammad, a son of the late Sultan, ascended the throne in 1648. He captured Candia and defeated the Poles but a combined attack organized by the Austrians, Russians and Poles, aided by Tuscany and the Pope, resulted in the loss of several towns. The war culminated in a mutiny of his troops. The Sultan was deposed and was succeeded by his brother Sulaiman II (1687–91). He appointed Mustafa Kuprili as *Grand Vazir*. War continued and in the meantime the Sultan died and was succeeded by another brother of his, Ahmad II (1691–95), who enjoyed his throne for four years, and left it to his nephew Mustafa (1695). War continued with varying fortunes and finally peace was concluded with the Allies in 1699. From then, the Turkish offensive in Europe changed into one of defence. In 1703, the Sultan abdicated in favour of Ahmad III. In 1713, Peter the Great, who was surrounded by a Turkish army, had to yield to Turkish terms and to give up Azao and to permit King Charles of Poland, a refugee in Turkey, to return to his kingdom. But the Turkish army was defeated by the Austrians in the West and by the Iranians in the East. The Iranians under Nadir Shah, drove the Turks out of the Iranian provinces. The army revolted and forced the Sultan to abdicate in favour of his nephew Muhammad I (1730). He was successful in his war against Russia and Austria, with whom he concluded an honourable peace in 1739. His successor Usman III, ruled for a short period of three years and died in 1757. The next Sultan was his cousin Mustafa

THE OTTOMAN EMPIRE, 1566 A.D.

III (1757–73). His reign ended in a disastrous war with Russia, resulting in the expansion of the latter power and the contraction of Turkey. Abdul Hamid I (1773–89), the late Sultan's brother, ascended the throne, and continued the war with Russia. This was ended by the treaty of Kuchuk Kainarji (1774), in terms the most humiliating to Turkey. Besides losing a large portion of her territory, Turkey had to pay a heavy indemnity. In 1788, war was again declared against Russia, but was attended with little success. The Sultan died broken-hearted in 1789 and was succeeded by his nephew Salim II. Once again peace was concluded with Russia, and the Turkish Government found time to carry out certain reforms. The army and navy were re-organized. Military schools were established under European instructors, who were once upon a time the pupils of Turkey, but now became teachers of Turkish soldiers in the art of war! But the peace did not last long and in 1789, Napoleon Bonaparte invaded Egypt and wanted to occupy Syria and advance towards India. The British interfered and in a naval engagement defeated the French at Alexandria and this saved their position in India and at the same time helped Turkey from the new danger. Salim continued the work of reform. Unfortunately, the country was not ready to be benefited by him. The result was rebellion, followed by the deposition and the murder of the innocent Sultan. His successor Mustafa IV could not enjoy the throne more than a year and two months. Finally, Sultan Mahmud II, the only survivor of the Usman family, ascended the throne in 1808. His first object was to destroy the power of the Janizaries, who had become a source of anarchy in the country and anxiety to the ruler. In this attempt Mahmud II succeeded. He immediately began to enlist and train a regular army on the European model. But the accomplishment of this wise measure required time and leisure which Turkey never enjoyed. The Greeks revolted and backed up openly by all the European Powers, gained their independence. The Egyptian Navy, which had anchored in the Greek waters,

was annihilated by the combined fleets of Russia, France, and England. Internal troubles continued, to which the ambitions of Muhammad Ali, the Governor of Egypt, were added. Syria was invaded by the Egyptian forces and, before a compromise could be effected with the Egyptian Governor, Mahmud died in 1839 and left an honourable name in the history of Turkey.

The Crimean War.

His son Abdul Majid was a young man of 18 years. He continued his father's policy of reformation and organization. Egypt remained nominally a Turkish province under hereditary rule in the family of Muhammad Ali. The new reforms in Turkey were viewed with anxiety and jealousy in Russia, whose object was to weaken and finally absorb the Turkish Empire. The result was the Crimean War of 1854, in which France and Britain joined Turkey to safeguard their own interests in the Mediterranean Sea. The struggle ended in 1856. Russia, though defeated in war, came out victorious in treaty, so far as the Turkish interests were concerned. From now, Turkish history is a field for the jealousies and suspicions of the European Powers. Each wanted to gain time and watch for the propitious hour for absorbing a portion of the vast Turkish Empire. None of them desired that one of them should swallow the whole, but all were united in keeping the Turkish Government always in an embarrassed state, by creating every kind of internal trouble, by demanding new concessions and declaring war at a weak moment for Turkey and on the slightest pretext. The delay in the break-up of the Turkish Empire was due to disagreements and divisions among the European Powers. Each hoped for the lion's share, which gave Turkey an opportunity to keep up a nominal existence in Europe for about sixty years.

Rise of Midhat Pasha.

The enlightened and good-minded Abdul Majid died in 1861 and was succeeded by his brother Abdul Aziz, who,

VICINITY OF CONSTANTINOPLE

though not seriously opposed to the reforms started by his brother, cared more for his own pleasure and enjoyment than the welfare of his subjects and the country at large. In 1876, he was deposed by a new political party in Turkey. Their leader was Midhat Pasha, who wanted to revive the reforms started by Mahmud II and Abdul Majid and create a united Ottoman Empire under a constitutional Government. The next Sultan Murad was also deposed as being incompetent and Abdul Hamid II, his younger brother and a son of Abdul Majid, was proclaimed Sultan. Simultaneously with his ascending the throne, an insurrection broke out in the European Provinces and Russia found her opportunity to declare war. The new Sultan found himself between two fires; on the one hand, the fear of deposition by Midhat and his followers and on the other the enmity of Russia. Between these, he lost his balance of mind. The war ended in a complete defeat for Turkey, although some Turkish Generals, such as Usman Pasha, Sulaiman and Ahmad Mukhtar, fought heroically. The Berlin Congress met to decide the fate of Turkey. Serbia and Montenegro became independent States and each got an accession of territory; Bulgaria remained a semi-independent State under the Sultan, to which, after some years, Roumania also was ceded. Thessaly and Epirus were added to Greece and Bosnia with Herzogovina was put under Austria for administrative purposes. Jars, Ardahan and Batoum were given to Russia with a large sum by way of indemnity and finally Britain received the Island of Cyprus as future friend and helper of Turkey.

Society of Union and Progress.

These arrangements were temporary as the object in view was the complete break-up of Turkey. Abdul Hamid, a shrewd diplomat, though a shy and weak ruler, played with European diplomacy for about thirty years, within which time Turkey could have consolidated her internal affairs. But Midhat's co-thinkers formed a Society of Union and Progress and worked hard undermining the plan

of Abdul Hamid, who in turn persecuted them everywhere. In 1882, Egypt was occupied by British troops. In 1908, at last the Young Turkish party was strong enough to carry out the deposition of the Sultan, which he had dreaded all along his reign. His brother Muhammad V ascended the throne and became a puppet in the hands of Anver, Shoukat and other leaders of the Union and Progress. Bulgaria and Austria took advantage of the confusion that prevailed in the internal affairs of Turkey. The former declared her independence, while the latter annexed the two provinces of Bosnia and Herzogovina. In 1912, the last act of the Turkish drama was played by the Balkan States who patched up an alliance between themselves and invaded Turkish territory, backed up by the moral support of the greater Powers of Europe. The Turks were defeated everywhere, and the great Empire of Turkey in Europe became a small province of about 10,000 square miles.

Kamal Pasha and His Work.

In the Great War of 1914, Turkey considered that her only source of salvation lay in joining forces with Germany and Austria and the result was the loss of all her possessions in Asia, with the exception of Anatolia, part of the Kurdistan and the Armenian Provinces. In the meantime, Muhammad V was succeeded by his brother Muhammad VI (1918–22). He had a nominal, miserable rule of four years. The extreme pressure brought by Europe in occupying the remaining territory of Turkey forced a band of Turks under Mustafa Kamal Pasha to make a last stand in which the whole nation joined and succeeded in repulsing and driving the Greeks out of Asia Minor and Eastern Thrace. The Sultan was deposed and a Republic under the presidency of Mustafa Kamal was proclaimed. With a view to avoid civil war and consolidate the position of the new Republic, Prince Abdul Majid, the younger son of the late Sultan Abdul Aziz, was elected as Khalifa, without any right to interfere in the affairs of the administration. In 1924, Mustafa Kamal

Pasha's position was strong enough to do away with the hypocritical support of a Khalifa, who was, in fact, the watchman of the Imperial Palaces in Constantinople. Kamal proposed the abolition of the Khilafat, the deposition and deportation of the Khalifa and all members of the Ottoman family and the confiscation of their property and their rights of citizenship. The decree was read to the Khalifa, who had been asked for the last time to sit on his throne.

The End of the Ottoman Dynasty.

Thus ended the glorious reign of the Ottoman dynasty, whose members are now scattered in Europe and Asia. Their beginnings were insignificant, their rise was rapid and astonishing and their decline and fall was slow and gradual. The official language remained Turkish, and, though they had been in Europe for over six hundred years, they remained strangers to European civilization, society and administrative system which till recent times was derived from Iran and their own Turkish traditions. They were Muslims but without any fanatic spirit, though political considerations were such as to force them to harass Christians, which was intended more for subduing rebellion than for persecuting a foreign religion as such. Mahmud II, the conqueror of Constantinople, confirmed all the privileges enjoyed by the Christians under Byzantine rule. He treated them well, encouraged learning and appointed them to high government posts. Commercial facilities were created and the condition of peasants was improved, but, on the whole, the Turk was more military than commercial in his instincts. During the early period of Ottoman history, the Turkish army was considered the best trained in Europe. Medical and commissariat services were introduced by the Sultans. But the expansion of the Empire and the recruiting system, which banded together men drawn from various nations with different languages and diverse interests, proved weak links in the Turkish chain of army organization. This contributed to a great extent for the final

disaster that overtook them. It was impossible for a military race like the Turks, who were not gifted with the organizing power of a modern nation, to weld a number of differing races into one great nation—races, who, in the absence of such moulding, remained strangers and opponents to each other. Austria had the same difficulty and, though a European Power with less embarrassment than Turkey, became dismembered after the War of 1914. But Turkey had strong powers of resistance and endurance. She continued to struggle and, in doing so, she was on occasions extending and on others shrinking in her territories. In the meanwhile, the economic condition of the Western European nations was forcing them to seek fortunes elsewhere. There was the great European immigration and penetration in the West and the East, resulting in the occupation of the whole of America and a large portion of Africa and Asia. Apart from the territorial gains they secured, they derived experience in trade, in maritime activity and in different branches of science and arts, by coming into contact with the most civilized nations of the earth. While they were thus improving and increasing, Eastern nations remained passive, stationary and struggling for existence. The Dark Age of Europe overtook Asia. The European nations never lost the spirit of the Crusades not only against Islam but also against the East generally. Turkey was their chief target. They continued to harass her administrators and made such a propaganda against Turks that Turkey was considered the home of the d—, thirsting for human blood. They fomented internal troubles, encouraged rebellions and at the weakest moment invaded a corner of the Turkish territory. Some posed themselves as their friends, others as enemies, but all were united so far as the destruction of the Turkish power was concerned.

Turkey, A Nation To-day.

The Turkey of to-day, though it has shrunk into a State of less than three hundred thousand square miles in

area, represents a consolidated nation, an ambition that was cherished by the Turks for nearly a hundred and fifty years. It is now much stronger than it was in the time of Mahmud or Abdul Hamid. The army is well organized. The navy has been improved. And for the first time, the Turks are becoming traders. They have changed their dress and have outwardly Europeanized themselves, though in spirit they remain Asiatic. The idea of Pan-Islamism and Pan-Turanism has been given up. They will be content with the present, if left to themselves. The defeated and impoverished Turkey of 1918, is now a healthy, prosperous State, respected both by her former enemies and friends. They have retained their courage in the field and possess the will to rule. The present Turkish State is overwhelmingly Turkish with the exception of the Kurdistan and Armenian Provinces. They are now a nation of over sixteen million brave, energetic, sober, hard-working, honest and obedient citizens. They are chiefly agriculturists but the prospects for trade and industry are rapidly improving. The expulsion of the Greeks from Asia Minor and the exchange of the Muslim inhabitants were considered in Europe as a big blunder on the part of Turks, who were thus deprived of the best artisans, but the actual results proved contrary to what was expected. The Muslims who were forced to emigrate from Greece proved themselves satisfactory substitutes for the former Christian Greeks.

Afghanistan.

At present Afghanistan is divided into the country to the north and south of the Helmund River and the Hindukush Mountains. The northern portion is the former Avestan, Bakhtrish, Harewa, Waitigatsa, the cradle of Pre-Islamic Iranian culture. It became part of Khorassan under Samanid and Seljukid rule, and now it is divided into the provinces of—

(1) Herat, chiefly inhabited by Iranian Tajiks, and ceded by Persia to Afghanistan, when the British occupied Bushire and compelled Persia to surrender her claims over it.

(2) Afghani-Turkestan, the former Bakhtrish, with its capital Balkh, once the seat of Zoroastrian religion and afterwards of Muslim learning and culture. It was destroyed by the Moghals and never recovered its former importance.

(3) Badakhshan, east of Balkh, inhabited by Iranian Tajiks and Moghal Turks.

(4) Wakhan, east of Badakhshan.

(5) Kafiristan, inhabited by an Aryan people of many tribes, and annexed to Afghanistan during the reign of Amir Abdur-Rahman.

The southern portion consists of—

(1) Kandahar, former Zabulistan, the seat of Iranian legendary heroes, praised by Firdousi in his *Shah Nama* and now the home of Durrani tribes.

(2) Seistan, the Avestan Zaranka, now a portion of Iranian Seistan, ceded to the Afghans according to the decision of the British Boundary Commission.

(3) Kabul, including Jelalabad and Ghazni, the home of Pukhtan or Pathan tribes.

The provinces forming modern Afghanistan took their present political shape in the 18th century, when Ahmad Khan, the Treasurer of Nadir Shah, taking advantage of the civil war that prevailed in Iran, established himself at Kandahar and carved out a kingdom for himself. All these provinces were included in the great Achæmenian Empire and the Empire of Alexander. Under the early Seleucide, Chandragupta took possession of the provinces situated to the south of the Hindu-kush. In the north, a Greek colony formed the kingdom of Bactria (now Bawh), which extended to the south as far as the Punjab and Beluchistan. These were succeeded by the Kushan Turks, who in turn had to yield to Parthian princes. Under the Sassanian dynasty, the northern and western portions were under the Persians and the south-eastern province formed into an independent State. When the Arabs became the rulers of Iran, Abdur-Rahman, the Arab General, was commanded by Usman, the third Khalif, to invade Seistan. He captured Zaranj, Bust

and other cities, destroyed temples and advanced to Kabul, which he took capturing the ruling king. Under Sultan Mahmud and his successors, Ghazni became the capital of a vast empire, extending to the interior of Iran in the west and the Punjab and Sindh in the east. In 1111 A.D., the Ghaznavi dynasty came to an end and the Tajiks of Ghoristan under Shehab-ud-din established themselves in the Punjab, but their progress was checked by the rise of Guzz Turks and the Empire of Khawrazm Shah. The Punjab, however, remained under Qutb-ud-din, a slave and a general of Shehab-ud-din. The last Ghori king in his home went down before the great Moghal invasion, who became the masters of the whole of Iran, including the present Afghanistan. In 1380, Timur invaded Khorassan, captured Herat and soon became Emperor of the whole of Central and Western Asia. He advanced as far as Delhi in the east. His sons and grandsons continued to rule over Afghanistan and Iran till the rise of Safavids in the west and the Uzbeks in the east. During the 16th, 17th and 18th centuries, the present Afghan territory was divided between the great empires of the Moghals in India and the Safavids in Iran. Herat and Seistan were taken by Iran but Kabul remained under the Moghal Empire. Kandahar became a bone of contention and was for a time in the Moghal hands and afterwards under Iran and finally the whole country as far as the river Indus was annexed to Iran by Nadir Shah, on whose death, Ahmad Shah Abdali established himself at Kandahar. He invaded India several times and annexed the Punjab to his kingdom, but his sons and grandsons continuously quarrelled and not only lost the Punjab to the Sikhs but even their rule in Afghanistan soon came to an end. Dost Muhammad of the Burakzai clan established himself at Kabul in 1818 and before his death in 1863 established his dominion as far as the Oxus in the north. His son Sher Ali succeeded him, but as usual civil war broke out and continued till Abdur-Rahman was recognized as Amir by the British Indian Government. He was succeeded by his son

Habibullah Khan in 1901 and the latter by his son Amanullah, who lost his throne in 1929, after ruling over the country for about ten years. He was succeeded by Amir Nadir Shah, born in 1880, who, after subduing Habibullah, known as Bacha Saqqa, took possession of Kabul. After a reign of about four years, he was assassinated by a student named Abdul Khaleq and was succeeded by his son, King Zahir. He is about 23 years old now (1935). The future of the present dynasty depends upon the fidelity and co-operation of its members with the reigning king.

Area and Population.

The area of Afghanistan is between 245,000 and 270,000 square miles, with a population of about eight millions, consisting of the following races:—

(1) Tajiks, who are Sunnis by religion but Iranian in race and are scattered all over the country, chiefly in the north and west and also in Kabul and Kuhistan districts. They speak Iranian and are by profession artisans, traders and agriculturists. The inhabitants of Seistan are a mixture of Tajiks and Baluchis. Some of them claim descent from the legendary family of Iranian Kayans. The Ghori and Kurt dynasties who ruled in Afghanistan were Tajiks. In the south, they are called 'Dehwar', Dekhan or Farsiban and in the north Sarts. The Ghalchas of Wakhan and Badakhshan speak a peculiar Aryan dialect and are enumerated as Tajiks.

(2) Moghals or Turks, are Hazaras. They speak Iranian and by religion are Shiahs; but Cartar-Aimak, consisting of the tribes of Hazari, Jamshidi, Feroz-Kohi and Taimani are Sunnis. In the north of the Hindu-kush mountains are Uzbegs and Turkomans, near the Russo-Afghan frontier.

(3) Hindiki, or "those of Indian origin", are scattered in small numbers all over the country.

(4) The Pakhtan or Pathan, who form the majority in the south and south-east. They are divided into various tribes such as Ghalzai, Afridi, Bangash, Khatak, Waziri,

Durrani, Gugiani, Dawndzais, Yusufzai, Usmanzai, Orakzai, Darwesh Khel, Kakar, Ustarani, Sherani, Gandapur, Sur, Lodis, etc., most of whom were free and obscure so late as the reign of Sultan Mahmud, who subdued them. Some of them fought against him taking the side of Hindu Rajas of the Punjab and others helped him in his expedition against that province and Sindh. Their conversion to Islam must have started since the advance of Arab power towards Kabul but not completed till the extinction of the Ghaznavid family. They have played an important part in the history of Muslim India and produced several strong and enlightened rulers such as Bahlul, Sikandar and Sher Shah and several other chiefs in Bengal, Punjab and Central India. Among the present Indian State Rulers, the Nawabs of Bhopal and Tonk and some other smaller Jagirdars are Pathan in origin. In religion, the overwhelming majority of them are Sunnis. They are devoutly attached to their Pirs (spiritual leaders) and priests or Mullas. When Ahmad Shah established himself at Kandahar and carved out the present kingdom of Afghanistan, partly from the Moghal Empire and partly from Persian territory, he left the tribes free in their internal affairs but his successors gradually consolidated and centralized their power and towards the beginning of the 20th century, the Central Government at Kabul, with a strong army and modern arms, asserted direct control over them.

Languages Spoken.

Among the languages spoken in Afghan territory are the following:—

(1) Iranian in Kabul, Herat, Badakhshan and Kuhistan districts and among the Hazara tribes and in Seistan. It is also the court language.

(2) Pakhtan or Pushtu, a branch of the East Iranian group with a mixture of Indian words, is spoken from Kafiristan in the north to the Punjab and Beluchistan in the east and in the south. It is spoken by over 3½ millions of people, of whom more than half are in Afghanistan and the rest in British India.

(3) Various East Iranian and Aryan dialects such as Urmari, Bargasta, Kafiri, etc., are spoken in the north and north-east of the country.

Since 1922, a constitutional monarchy with a Legislature, a State Assembly and a Cabinet under the chairmanship of the King have been established. The Amir adopted the title of Shah or King in 1926. The total revenue is about 50 million rupees and the standing army, excluding the tribal recruits, number about 25,000 men of all arms. There is a small Air Force and a considerable number of students have been sent to Europe for undergoing training and receiving education on various subjects.

Albania.

The Albanians are considered among the ancient races of the Balkan Peninsula. The country extends along the western shore of the Balkan Peninsula from the river Bojana to Cape Ctyles, opposite Corfu, and is rugged and mountainous. The greater part of it is over 3,000 feet above sea-level, culminating into Mount Linbotn (8,858 feet), one of the highest peaks in the south-east Europe. The climate is fine and healthy, with a short but cold winter and a mild summer, resembling that of Southern Italy. A favourable soil would seem to invite the inhabitants to agriculture. The country is divided into ten prefectures. Muslim relations with it began with the advance of the Turks towards the west of the Balkan Peninsula.

Its Early History.

During the middle of the 14th century and 15th century, there were several small States, ruled over by different dynasties, such as the Balsha family, who ruled in the north (1366–1421 A.D.), Thopia (1359–1392), whose seat was in Durazzo, and the Koria and Musaki families (1368–1476), who were chiefs in Berat and South Albania. The Turkish advance began in the beginning of the 15th century. In 1431, Yanina and Scutari were captured and in 1438

Sultan Murad defeated a force under Ali Bey, but the Albanians strongly resisted and fought in thirteen campaigns under their heroic leader Iskander Beig, who had served for some time in the Turkish army and had deserted and joined his own countrymen sometime later. In 1502, the Turkish army captured Durazzo and in 1571 Antivari and Duleigno. The country nominally became a Turkish province, though lawlessness and revolt continued in one form or another in parts of the country. In 1760, Muhammad, an Albanian Muslim chief, revolted and established himself in North Albania. Ali Pasha of Tepelen subdued the south and made Iannina his capital. He was, however, finally defeated by the Imperial Army in 1822 and in the north Mustafa Pasha, a descendant of the Bushati family, surrendered himself to the Turkish authorities in 1831. Thus the country was once more pacified for a short time. During the Russo-Turkish war of 1877–78, the Albanians remained loyal to their Imperial Government. This enraged Russia, which took revenge on them at the Berlin Congress by depriving Albania of a few districts close to Serbia and Montenegro. After the Balkan War of 1912, Albania claimed and was granted independence. The European Powers offered to Prince William Weid of Germany the crown of Albania, but the nation as a whole did not accept this nomination and he was besieged in his capital, Durazzo, and had to leave the country. During the Great War of 1914, the Greeks occupied the south, while the Italians took Valona and the Austrians penetrated as far as Berat, 30 miles north-east of the seaport of Arlona. Thus, like Iran, Albania became the battle-ground for belligerent powers.

Since the Great War.

After the Armistice, Albania passed to Italy, but in January 1920, a provincial government was formed at Lushna and, under the Treaty of Tarana (Aug. 1920), Italy recognized the new Albanian Government and evacuated the country. The first Albanian Parliament met in March 1921, but the

internal condition continued to be unsatisfactory owing to the intrigues of the neighbouring powers and the jealousies of native leaders. No government could remain in continuity for any length of time, till Ahmad Zogu assumed the power and to some extent restored peace. In June 1924, South Albania revolted and Ahmad Zogu with his party had to seek refuge in Belgrade and Corfu; but in December 1924, he managed to re-enter the country and proclaimed Albania a Republic, which till then was under a Council of Regency. In February 1925, the Assembly elected him as President for seven years. The new government was acknowledged by Italy. In August 1928, an Assembly met to change the Republic into a constitutional monarchy and in September, Ahmad Zogu, the President of the Republic, was elected king. At present, Albania has an elected Chamber. The King, who was born in 1895, is a Muslim by religion. There is a Council of Ministers under the Prime Minister appointed by the King. The area of Albania is about 17,374 square miles with a population of over eight hundred thousand, of whom 70 per cent. are Muslims. Military service is compulsory and there is a standing army (including gendarmerie) of over ten thousand men, with six gunboats and two torpedo boats.

Egypt.

The modern history of Egypt begins with the establishment of the present dynasty. It was about the end of the 18th century, when Napoleon Bonaparte advanced towards the East and crushed the remaining power of Egyptian Mamelukes,[15] who fought against him under their leaders Murad Beg and Ibrahim in the battle of the Pyramids (1798), in which twenty thousand of them lay dead on the field. The capital was occupied by Napoleon and Murad Beg fled to Upper Egypt, while Ibrahim took refuge in the Delta. Napoleon had the double aim of conquering Egypt and advancing towards India, but the internal situation of France

[15] See Foot-note 9.

and Nelson's victory over the French fleet in the famous battle of Aboukir, a village near Alexandria (Aug. 1, 1798),[16] compelled him to leave his work half-finished, and return to France.[17] The remaining French army under Kleber, the French General, in command, could not stand longer than two years. The French were eventually defeated by the combined forces of Turkey and England in 1801 and had to evacuate Egypt. In the meantime, a soldier of fortune, named Muhammad Ali, originally an Albanian and a captive in the Turkish army, gradually rose to power, till he was proclaimed Pasha or Viceroy, by the leading theologians of the El-Azhar University. His nomination was approved by a *firman* by the Turkish Sultan. He began to organize the Egyptian army and reform the administration. He subdued the remaining Mamluke chiefs and, on behalf of his suzerain Sultan, invaded Hejaz and crushed the Wahhabi rebellion. Finally, he became a rival to his master and invaded Syria. His son Ibrahim defeated several Turkish generals sent against him and advanced to the interior till he reached a week's march from Constantinople. He would have continued his victorious march and might even have founded a new Imperial dynasty, new and vigorous, but that was

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[16] Aboukir is a coast-village, 13 miles north-east of Alexandria. The battle referred to was the great "Battle of the Nile", fought in Aboukir Bay.

[17] What is presented here is the generally accepted view. But recent criticism seems to question its soundness. Of the Egyptian Expedition of 1798–99, it has been asked: "What the Directory, or Bonaparte himself or the British expected to result from the Expedition is not clear. Had his fleet not been destroyed by Nelson, he was not an inch nearer to India until it had sailed round the whole of Africa and taken him on board; and time was too valuable for him to wait." But the answer is found in the suggestion that "probably the glamour of conquest in the East was too strong for him, and he never seemed to realize the meaning of Sea Power." However that may be, Nelson locked him up in Egypt, and Sydney Smith and the Turks turned him back from Acre. (See D. E. Morris, *Modern Europe*, 168.)

directly against the future ambition of the interested European Powers. They desired a weak government at Constantinople, which may linger for some time, and enjoy a sort of half-existence, till they could make up their minds, decide and fix each other's share. This idea could not be accomplished soon, as each wanted to have the lion's share for itself. When the Turkish armies commanded by Husain Pasha and Rashid Pasha were defeated, pressure was brought to bear by the European powers over Muhammad Ali and he had to sign a treaty by which Syria and Adana were given to him (1831). But the war between the master and his ambitious Viceroy was again renewed in 1839 and Ibrahim defeated the Turkish army under Hafiz Pasha, and once again the European Powers intervened and blockaded the coast of Syria and Egypt. Russia, the arch-enemy of Turkey, offered help and co-operation to the Sultan. The task became extremely difficult for Ibrahim, who had to suppress the Syrian rebellion and face Turkey and her three first-class allies. An English fleet under Admiral Napier captured Akka (Syria) and Muhammad Ali was forced to evacuate Syria in 1840 and remain content as Viceroy of Egypt which was made hereditary in his family. Ibrahim, on his return to Egypt, became the virtual ruler of the country, and, in 1848, he was formally appointed Viceroy of Egypt but died in the same year. He was born in 1789 and had thus lived for sixty years. He is reckoned as a great general and an able administrator. His father also died in 1849, and was succeeded by his grandson Abbas I, born in 1816 at Jeddah, 65 miles west of Mecca. He was an orthodox prince, who reverted to the policy of his grandfather, so far as Europeans were concerned. The English tried to construct a railway line between the Nile and the Red Sea, and Abbas was inclined to grant the request, but was prevented from doing so by the Turkish Government. At this time, the Viceroy of Egypt was bound to pay an annual tribute, to issue coinage in the name of the Sultan, and to limit the strength of his army to 18,000 men. He could not

construct men-of-war without the permission of the Imperial Turkish Government, nor could he confer military grades in his army over the rank of Colonel. The power of the Viceroy was increased later by other Imperial *firmans,* but what Muhammad Ali's successors could gain from Turkey they had to pay back with compound interest to France and finally to England. During the Crimean War with Russia, Abbas placed 15,000 of his Egyptian army and the Egyptian fleet at the service of his suzerain Sultan. Abbas, however, died in 1854, it is suspected, by poison administered to him. He was succeeded by his uncle Said Pasha. The new ruler had been educated in France and was well disposed towards Europeans. Like Ibrahim, he took interest in agriculture, opened canals and created full facilities for the *Fellahin*[18] (cultivators). He formed a Council of State, composed of members drawn from his family and his generals and nobles, and abolished the slave trade. The railway between Cairo and the Suez Canal was completed and the Bank of Egypt was founded (1854) during his time. He also granted a concession for laying the telegraph to the Eastern Telegraph Company and the construction of the Suez Canal to a Frenchman, the well-known Ferdinand de Lesseps[19] (1856). He was

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[18] *Fellahin*: Plural of *Fellah,* the name applied contemptuously by the Turks to the agricultural labourer of Egypt; the *Fellahins* comprise about three-fourths of the population; they are of good physique, and capable of much toil, but are, despite their intelligence and sobriety, lazy and of weak character; girls marry at the age of 12 and the children grow up amidst the squalor of their mud-built villages; their food is of the poorest; tobacco is their only luxury; their condition has been much improved within the past half a century or so.

[19] Suez Canal: A great artificial channel cutting the isthmus of Suez and thus forming a waterway between the Mediterranean and the Red Sea; was planned and undertaken by the French Engineer F. de Lesseps, through whose untiring efforts a Company was formed and the necessary capital raised. Occupied ten years in the construction (1859–69) and cost some 20 million pounds; from Port Said on the Mediterranean to Suez at the head of the Red Sea, the length is about 100 miles, a portion of which lies through Lakes

the first Viceroy to accept a foreign loan of £3,000,000 sterling from the British bankers, which was the beginning of the future British influence in Egypt, ending in the occupation of the country. Like Ibrahim, he travelled in European countries and died at the age of forty in 1863. His relations with the British were friendly. He permitted the British army to pass through Egypt to India during the Indian Mutiny of 1857. He was succeeded by his nephew Ismail Pasha, son of Ibrahim. This prince was born in 1830 and received his education in Paris. He raised the tribute paid to the Sultan from £376,000 to £720,000 and was permitted by a *firman* to style himself as Khedive (1867), an Iranian word derived from *Khuda,* meaning Lord. He was sincere in promoting the welfare of his subjects; at the same time, he was fond of enjoyment and squandered vast sums, which he borrowed from European bankers, partly for

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Menzalet, Ballah, Timsah, and the Bitter Lakes; as widened and deepened in 1886, it has a minimum depth of 28 feet and varies from 150 to 300 feet in width; the passage through it occupies little more than 24 hours; has been neutralized and exempted from blockade; now the highway to India and the East, shortening the voyage to India by 7,600 miles; three-fourths of the ships passing through are British; an annual toll is drawn of about three million pounds, the net profit of which is divided among the shareholders of whom, since 1875, the British Government has been one of the largest. De Lesseps, who first conceived the project in 1854, was a French diplomatist; he projected a similar canal at Panama, but it ended in failure and ruin to himself and others associated with him; his idea of such a canal, however, has been realized. European historians have suggested that the Suez Canal was undertaken to obtain ascendancy for France in the Near East and that Englishmen disliked it at first, as they preferred that the bulk of the Asiatic trade should go round the Cape and the Atlantic to London, but no statesman dared to oppose openly the scheme. Muhammad Ali did not like the idea of opening a canal between the Red Sea and the Mediterranean Sea but his successors were misled by French capitalists, who persuaded Said Pasha and told him that the canal would make Egypt a great centre for Eur-Asian trade. The major portion of its cost was met by the Egyptian Government but the benefit has gone to the European Powers.

carrying out his schemes of reforms and partly for meeting his costly pleasures. He reorganized the customs, established the post office, extended railway and telegraph lines, opened new canals, built docks and harbours and made other improvements in all important cities. During his rule, new schools on the European model were opened both for boys and girls, and the number of such schools soon rose from 185 to 4,817. He also opened the Suez Canal (1869), in the presence of the French Empress Eugenie[20] and the Austrian Emperor. At last, Ismail's reform and royal pomp and grandeur cost him his throne and brought the country to misery and foreign control. The public debt increased from three million pounds to nearly one hundred millions, the major portion of which had been recklessly squandered by the Khedive. In 1876, he was forced to stop payment of his treasury bills, which gave a pretext to France, whose subjects were the chief bond-holders, and next to the British, who had also advanced money, to interfere and finally to force upon the Khedive the joint supervision of the two Powers over the revenue and expenditure of his country. This was the beginning of the future British occupation. Ismail continued his favouritism for the European Powers. Their direct control over the country's finance and consequent heavy taxation increased the grievances of the educated classes and the misery of the subjects generally. A Nationalist movement was organized and several newspapers, such as the *Misr* (Egypt), the *Watan* (Motherland), etc., began to be published. There was a cry of Egypt for Egyptians. Repressive measures made affairs worse. A constitutional form of government was granted in 1878 and a constitutional ministry was formed under the head of Nauber Pasha, but the old state of affairs virtually continued with the result that

[20] *Eugenie*: Born in 1826 at Granada, second daughter of Count Manuel Fernandez of Montigos and Mary Manuel Kirkpatrick of Closeburn, Dumfresshire; married to Napoleon III in 1853; left France in 1876, and lived at Chiselhurst, Kent, as a widow, until her death.

conditions grew worse and ultimately through the representations of Britain and France, the Sultan deposed Ismail in 1879 and appointed his own son as his successor. Ismail left for Italy and thence to Constantinople, where he died in 1895. The new Khedive had to face internal troubles and external demands. During his time, Syed Jamal-ud-din, known as Afghani, arrived at Cairo and delivered lectures on philosophy, theology and other subjects and received an allowance of 12,000 *piastres* per annum from the Egyptian Government, but his activity leaned towards Nationalism and a number of learned Egyptians as well as Nationalists became his admirers. He was therefore deported to India. The unrest continued, to which current military grievances added their quota. In 1881, Colonel Arabi Pasha[21] and Ali Fehmi, commander of a regiment, complained against the Minister of War, Usman Pasha. Their grievances were just, but instead of satisfying their demands, the Government wanted to arrest them, which became known beforehand, and the troops joined their leader. The situation became so critical that the Khedive dismissed the Minister of War. A second rising took place soon afterwards when Colonel Arabi Pasha with 2,500 men and 18 guns marched on the palace. He demanded the assembling of Parliament and the raising of the strength of the army to 18,000 men. But the Khedive, who had come out of the palace to pacify the troops, was induced by Sir Auckland Colvin, then Comptroller-General in Egypt, to withdraw into it. Negotiations began between the Government and the leaders and finally ended in the change of the Ministry and the establishment of the Chamber of Notables. Arabi Pasha left Cairo by order of the Government and was looked to by his countrymen as a hero. In 1882, he was appointed Under-Secretary to the Minister of War and, after the resignation of Sharif Pasha, his brother joined the Cabinet

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[21] Ahmed Arabi Pasha: born 1839; claimed descent from the Prophet.

as Prime Minister. Thus, the new Ministry was in all respects a Nationalist one. There was an anti-Turkish and anti-European feeling in the country and hence Great Britain and France demanded his resignation. The Cabinet resigned but no other Minister came forward to form a new Ministry. In the meanwhile, the British fleet appeared before Alexandria. But, on the other hand, some Britishers, such as Mr. Wilfrid Blunt,[22] assured Arabi that no serious action would be taken by the British against him. The appearance of the fleet and the intervention of the Powers, however, produced excitement in the mob which developed into a riot. Some Europeans and Egyptians were killed. An ultimatum was given by the British and Alexandria was bombarded. Arabi Pasha had no hand in the riot but the new situation demanded action. He gathered a small ill-equipped army which was easily defeated by Sir Garnet (afterwards Lord) Wolseley. Arabi was taken captive and deported to Ceylon, whence he was permitted to return in 1901. Thus, the first Egyptian Nationalist movement, which began in military grievances, ended in the occupation of the country by the British. Henceforward, the history of Egypt is the nominal rule of the Khedive, with still more nominal suzerainty of Turkey, and real, though veiled, exercise of power by Great Britain. The Khedive Tawfiq died in 1892 and was succeeded by his son Abbas II. This prince was educated in Vienna and in the beginning of his reign endeavoured to assert himself but soon came to realise his position and remained passive till 1914, when he was deposed

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[22] Blunt, Wilfrid Scawen; born 1840. Best known for the active part he took in Egyptian affairs in 1881–1882, and his continued support of the Egyptian National Movement. He was a devoted admirer of Arabi Pasha, and spent much money in his defence. In 1907, he published his *Secret History of the English Occupation of Egypt*, which aroused much controversy. Published a book of *Reminiscences* in 1912. At his Sussex seat, he kept the finest stud of Arab horses in the world. His wife was a grand-daughter of Lord Byron.

by the British Government. The second Nationalist movement was left in the hands of civilians, and Mustafa Kamil Pasha, a young energetic man, became its leader. He started a paper named *Al-liva* (The Banner) and became President of the National League. The actual maker of modern Egypt, however, was one who, with the ostensible status of Consul-General, was virtually wielding the power behind the screen of British advisers. He was Lord Cromer (1883–1907), whose name is so prominently connected with modern Egypt. The opposition of France to the British domination was relaxed and gradually disappeared. Both came to an agreement in 1904, by which France was given a free hand in Morocco and the English permitted to occupy Egypt. Lord Cromer was succeeded by Sir Elden Gorst (1907–1911) and the latter, by Lord Kitchener, the strong man of Egypt, who continued to rule that country till the outbreak of the Great War in 1914. Egypt was made a Protectorate of Great Britain under the nominal rule of Husain Kamil Pasha, the son of Ismail Pasha. In 1917, Husain died and was succeeded by King Faud, born in 1867. During the War, Egypt remained under the military authority of Britain, but the repeated assurances of the Allies that they were fighting for the cause of freedom and the famous Fourteen Points enunciated by President Wilson, rekindled the fire of Nationalism and freedom among the Eastern nations. If Europe and America had remained quiet and had not declared again and again their sympathy for the weaker nations of the world, their belief in and love of freedom, equal treatment, brotherhood among the nations, etc., matters would probably have adjusted themselves in a different way. The double meaning attaching to words used in politics, particularly in connection with problems relating to the East, needed a separate dictionary. The Egyptians were among the innocent nations who were deceived by President Wilson's preaching. That great soul, however, preached his great doctrines in the wilderness of European politics. The Egyptians aspired for political independence,

which none wanted to grant, and which they wanted as a gift from Great Britain. They agitated, but their rising was of the passive kind, though supported by the whole population. After a struggle, which lasted three years, a few points were gained. The name of Protectorate was abolished and in 1922, the British Government proclaimed Egypt an independent State and recognized its sovereign power with certain safeguards, relating to the defence of the country and foreign relations. The question of Sudan, over which both the British and Egypt have legitimate claims, remains in reserve to be solved at some future date. According to the Constitution granted in 1923, Egypt became a Constitutional Monarchy. Liberty of religious beliefs and equal civil and political rights to all citizens was admitted and education made compulsory, both for girls and boys. There is a Senate and a Chamber of Deputies. Laws are made and voted by Parliament and sanctioned by the King, who is also Commander-in-Chief of the Army and Navy. The King may dissolve the Chamber of Deputies, to which Ministers are responsible. He also nominates the President of the Senate. The Deputies are elected by universal suffrage. Taxes are imposed and abolished by law and no concession is given without the approval of the Parliament. In 1821, Muhammad Ali introduced the cultivation of cotton which, subsequently improved, has become an article of great commercial value to Britain. Muhammad Ali and his successors, with the co-operation of British Residents, also effected many improvements in irrigation, such as the digging of new canals and constructing the Barrage over the Nile near Jaza and the Dam at Aswan. Arabic is the language of the Egyptian people and is spoken by over 93 per cent. of the population. The total area of the country is about 383,000 square miles.

Other Muslim States.

Other Muslim States are:—

(1) Iraq, which is a limited monarchy, governed by a King assisted by Ministers and a Legislative body, consisting

of a Senate with twenty nominated members, and a Lower House composed of 88 members. The present King Amir Ghazi, who was born in 1912, ascended the throne in 1933. His father was the third son of the late King Husain of Hejaz, and was born in 1887.

The area is about 143,250 square miles with a population of about 3 millions.

(2) Hejaz and Nejd, or Kingdom of Saudiyya, was under Turkey till the Great War of 1914. The present ruler, Abdul Aziz II, after defeating King Husain and his son Ali, became the ruler of both Hejaz and Nejd. The total population is about four millions.

(3) Yemen, in the south-west of Arabia, has an area of 75,000 square miles, with a population of about 3 millions. It is ruled over by Imam Yahya, its present King.

(4) Hazramout, in South Arabia, is under British protection.

(5) Umman, in South-East Arabia, with an area of about 82,000 square miles and about half a million inhabitants, is under Sultan Taimur. British influence is predominant.

(6) Koweit, in East Arabia, ruled by Ahmad, son of Jabir, since 1921, is a small State under the protection of Great Britain.

(7) Morocco, a large country in the northern corner of Africa, once an empire and a seat of Muslim learning, is now a Protectorate, partly under Spain and partly under France. The major portion of it, with an area of over 200,000 square miles, is indirectly under French administration.

The rise of the present dynasty began in 1660, when Moulai Al-Rashid (1660–1672) captured Fez. His successor Ismail (1672–1729) consolidated the Empire by defeating other pretenders and rebels and by gradually organizing an army of about 150,000 men. On his death, his sons fought with each other for about thirty years. It was the time when there was anarchy in other Muslim

countries, such as Turkey, Iran and India, where Moghal Emperors were made and unmade by their powerful Ministers. The same process took place in Morocco. One Abid became so powerful that he could put on the throne and depose those princes whom he liked or disliked. In 1757, Moulai Muhammad ascended the throne and ruled till 1792. He pacified the country and crushed the rebellions, encouraged commerce and opened commercial relations with European nations. The next ruler Yazid (1792–1794) enjoyed a short reign and as usual his successor Moulai Sulaiman (1794–1822), had to bear the burden of anarchy. For ten years, he was engaged in putting down various rebels. He prevented foreign intercourse with his people, which policy was followed by all his successors till the beginning of the 20th century, but this did not stop the internal troubles. Morocco remained an unsettled country and the condition went from bad to worse. The continuous misrule gave pretext to foreign intrigue and territorial ambitions. Moulai Hasan, who ruled from 1873–1894, was the last ruler to enjoy a sort of independence. His son Abdul Aziz had to yield to his brother Abdul Hafiz, who, in turn, accepted the French Protectorate by an agreement in 1912. France obtained mastery over the country but in the meanwhile other European Powers, such as Germany, England and Spain, appeared interested in the affairs of Morocco and each had to be bought off by granting them concessions elsewhere.

The present ruler is Sidi Muhammad, son of Moulai Yusuf. The overwhelming majority of the inhabitants are Muslims, who speak Arabic and various Berber dialects.

(8) Algeria and Tunis in North Africa, are under France.

(9) To these should be added numerous small and large States under the protection of England, France, Holland, Russia and America in Central Africa, India, the Islands of Pacific Ocean, Central Asia and Trans-Caucasia.

India under Islam.

The Arabs and Iranians were connected with India as traders, immigrants and sea-farers long before the advent of Islam with it. The Muslim invasion of India took place in the beginning of the 8th century, by the Arab general named Ubaidullah, who was defeated and slain. His successor Budail met with the same ill-luck. But the third invader Muhammad, son of Kasim, a young man of about twenty years of age, passed Fars and Mekran with 6,000 troops and invaded Sindh. Within three years (712–15 A.D.), he subdued the whole province including a portion of the Punjab. After the first severities, he pursued a policy of toleration, friendship and reconciliation. But his end was no better than those of his successors. He was recalled in the reign of Khalifa Sulaiman, was disgraced, imprisoned and killed. Sindh continued to be a province of the Khalifa till 871 A.D., when the local Arab chiefs affected a semi-independent rule. The administration was left to a large extent in the hands of Hindus. A few were converted to Islam, while others found their way to Baghdad. But, on the whole, India was not influenced by Islam till the appearance of Sultan Mahmud and the systematic subjugation of her inhabitants which followed it. Mahmud, son of Subaktagin, ascended the throne of Ghazni in 998 A.D. He extended his dominion towards the west in the interior of Iran as far as Iranian-Iraq. In the east, he found a strong neighbour, Raja Jaipal, whom he defeated and subdued. His twelve or seventeen expeditions to the Punjab, Sindh and Gujarat ended in the partial subjugation of those provinces. His object was to enrich his treasury by plundering places known for wealth, but he had also the consolation of fighting in the cause of Islam. His army consisted of Muslim adventurers, wealth seekers, and *Ghazis* who fought for the sake of their religion. Hindus also joined the army of the Sultan and fought against their own countrymen and co-religionists. Mahmud was not only an able general and a prudent administrator but also a patron of learning and

a lover of refinement. He constructed fine buildings, mosques and palaces in his capital, on which he employed Indian, Iranian and Central Asian artisans. His court was adorned with four hundred poets and a large number of scholars, such as Albiruni and Firdousi, the latter of whom presented and dedicated his celebrated epic, entitled *Shah Nama,* to him. Unsari, Farrukhi, Manuchehri and other poets immortalized his name by their panegyrics. He was succeeded by his son Masud, who was defeated by the Seljukid tribes and lost his hold on Iran. The Seljukid family pushed back the descendants of Mahmud towards South Afghanistan. The dynasty became extinct in 1186 and was succeeded by the Ghori family. The first and last Indian sovereign of this family, who were Tajiks or East Iranians, was Shahab-ud-din Muhammad Ghori, who defeated Raja Prithviraj of Ajmer in the second battle he fought with him and became master of Delhi. His successors were his Turkish slaves, and hence the whole line is called the Slave Dynasty of rulers. They held sway from 1206–1290. During this period Iran was invaded by Moghals under Chengiz, who showed no mercy to human beings, and by whom men and women were slaughtered in millions, libraries burnt and mosques converted into stables. Iran received such a shock from his cruel hands that she could not recover her past glory for over three centuries. Thanks to the strong defence put up by the Slave Kings of India and Egypt, these countries were saved. The work of civilization in India remained unaffected because the Slave Dynasty successfully checked the advance of the Mongolian hordes. It was during this period that a large number of the respected Muslim families of Central Asia and Eastern Iran—among whom were as many as fifteen kings and princesses—took refuge in Delhi. The first ruler of the dynasty was Qutb-ud-din, a Turkish slave of Muhammad Ghori, who was succeeded by another able slave named Iltutmish (1211), whose descendants ruled for about 35 years. The next was Balban, an energetic administrator and general, but his grandson

Kaikubad, proved a worthless prince who disgraced the throne by his debauchery. These were followed by the Turko-Afghan family of Khilji, whose second king styled himself Alexander II and extended his empire to the extreme south of India. The next kings were of the Turkish-Indian family of Tughlaq, beginning with Ghias-ud-din. During the reign of the second monarch of this dynasty, the pre-Moghal Muslim rule in India reached its greatest extension, which was the sign of its decline and disruption. The Bahmani Kingdom, which came into existence in the Deccan, broke up at its zenith into the smaller States of Bijapur, Golconda, Bidar, etc. In the east, Bengal became independent, and so did Gujarat, Malwa, Sindh and Kashmir. Delhi, with the surrounding districts, remained under Tughlaq rule. The last of this dynasty was succeeded by the Sayyeds (1414) and they in turn by the Lodis (1450). Sultan Ibrahim, the last Lodi king, was defeated and slain at Panipat by the well-disciplined but numerically small army of Babar in 1526. He became the first Moghal Emperor in India.

The petty Muslim States were constantly on the war path, fighting with each other. Their rule was a source of anxiety, confusion and anarchy, for which the poor inhabitants had to suffer. At the same time, in their striving to surpass the neighbouring State in grandeur, they were promoting the work of civilization. Some of the best specimens of arts and architecture in these States are to be found dated in this period. Thus they were at once the curse and a blessing to their subjects. Their collective effort may be said to have promoted learning and trade.

The first six Moghal Emperors form the pride of Muslim rule in India. During the reign of Aurangzeb, the last of the six, their Empire reached its greatest extension, but soon broke up into several small and large Muslim and non-Muslim States. Oudh became an independent kingdom and so did Hyderabad, Bengal, Punjab, Central India and Mysore. The titular Emperor retained a nominal dignity, which was lost immediately the English attained supremacy

in India. They deposed and deported Bahadur Shah, the last Moghal.

Administration in Muslim India.

Administration in India during the Muslim ascendency may be divided into three periods. The earliest Arab rule was limited to Sindh and a portion of the Punjab, and as already said it affected Indian society to a very limited extent. It opened the door of Islamic culture and the trade of Western Asia to Indians without injuring their peace and prosperity. The second period, named Turko-Indian, lasted for over three centuries. The rulers were adventurous military leaders, who imitated Iranian civil administration, modified by the existing conditions of their subjects. Their military organization was a combination of the Turkish and the indigenous Indian systems. The sovereign was an autocrat, whose will was law, and whose ability and good intention was peace and prosperity for his subjects. If weak, they were miserable puppets in the hands of their Ministers, court favourites, ladies of the harem and eunuchs. High offices were filled up by Muslims from Central Asia and Iran, and Hindus and Indian Muslims held subordinate offices, but their number and influence increased towards the last days of this period, till a Hindu Banya ruled in Delhi and a Brahmin held the high office of the Chief Minister in the Deccan.

Civil Administration.

The civil administration of Muslim rulers was not so clearly distinguished from military as in modern European governments. A Civil Governor was also a Military Commander. The Governor was called *Naib* and the Minister *Vazir*. There were four *Dabirs* (Secretaries) to assist the *Vazir* and each *Dabir* had a large number of clerks under him. The *Shaikul Islam* was the head of legists and the Chief Judge was called *Sadre-Jahan*. The king held consultations on important affairs with these officers, in whom he reposed confidence. All subjects, in theory, had the right of placing

their complaints before the king. The number of Ministers varied according to the pleasure of the monarch.

The Bahmani kings had the following Ministers:—

(1) *Vakil-us-Sultanat*—Vicegerent.
(2) *Amir-e-Jumla*—Minister of Finance.
(3) *Vazir-e-Kul*—Chief Minister.
(4) *Vazir-e-Ashraf*—Minister of Ceremonies.
(5) *Nazir*—Supervisor (Assistant to Finance Minister).
(6) *Peshiva*—Assistant to the Grand Vazir.
(7) *Kotwal*—Chief of Police.
(8) *Sadre-Jahan*—Chief Justice.

The number of provinces and departments depended upon the extent of the Empire, which reached its zenith first under Ala-ud-din and for the second time during the reign of Aurangzeb. Muhammad Tughlaq ruled twenty-five provinces but a Bahmani king had only four. Sher Shah, who is looked upon as perhaps the best organizer and administrator that Muslim India produced, divided his kingdom into *parganas*, each being administered by an *Amir*, or revenue officer, he being assisted by a Treasurer (*Fotdar*), a Secretary and a military police officer (*Siqdar*). A group of *parganas* formed a *Sarkar* under a *Siqdar* and Chief Munsif. Lands were measured and surveyed for assessment and the tax collected in kind or cash. During the reign of Ala-ud-din, who was noted for his severity, fifty per cent. of the product raised was paid to the Government, but Sher Shah reduced this percentage to twenty-five. The taxes were collected under officers known as *Amils*, who were subordinate to the revenue officer. The statement of revenue submitted by *Amils*, *Patwaris* and the revenue officers, independent of each other, to the Central Government, were all compared and checked.

There was no standing army. Nobles were required to furnish a certain number of troops for which they were paid. Hindus also held high command, though they were very few in number, such as Tilak, under Sultan Masud, the son of Sultan Mahmud of Ghazni.

The judges or *Qazis* were appointed in large cities. They had to give judgment according to the Islamic Law, but in the case of non-Muslims and in civil cases, *Pandits* or religious heads versed in law, were asked to help the Government. Villages continued to keep up the *Panchayet* system, but if one was not satisfied with its decisions, he could appeal to the higher authorities. The highest judicial power rested with the king. Some Muslim Emperors of this period, such as Sikander Lodi and Sher Shah-Sur, were noted for their sense of justice.

Muslim Society.

Muslim society of this period was divided between the old residents or mixed blood, who were called Indian Muslims, and the new immigrants from Central Asia, Iran and Afghanistan. The former spoke the current vernacular and dressed like other Indians with whom they shared their habits. King Firuz Shah's mother was a daughter of Rana-mal-Bhatta. The favourite queen of Ala-ud-din and the wife of his son Khizer Khan were also Rajput princesses. The Indianization of Muslim rulers had begun as early as the time of Iltutmish and his successor Balban, when Muslim princes and nobles had begun to adopt Indian nicknames. Thus, Prince Abdulla, son of Emperor Balban's nephew, was called Chajju, and another noble had the Indian name of Kachchan. Some Indian Muslims even worshipped Indian gods and their idols. Firuz Shah, it is said, hanged a Pujari Brahmin for helping a Muslim to do this, for he had prohibited Muslims from offering such worship. The Sufi Pirs, who had taken the place of Hindu Sadhus and Sanyasins, were largely responsible for reconciling Hindu ideals with the Islamic principles. They expounded Sufi doctrines agreeable to Hindus and permissible to Muslims and thus brought about friendship between Hindus and Muslims. They found followers from both the communities. Music, which was included among Sufis as a part of devotion, afforded further scope for bringing Hindus and Muslims

under one roof. To this must be added the broad-mindedness of such seekers of truth as Albirunni, Hasan Dehlavi, Amir Khusroe and others, who studied Sanskrit and the Indian vernaculars and Philosophy, and who were willing to mix freely with Hindus to know them and make themselves known to them. Amir Khusroe, a Turk by birth, a Muslim by religion and an Iranian poet, has based his best poetical work on morals from material drawn from Hindu stories. He has even selected Hindu names for some of his heroes. Such familiarity created an atmosphere for the toleration of Hindu religion and admiration for Hindu Philosophy and literature. Zain-ul-Abedin, the ruler of Kashmir (1420-70), abolished *Jizya* or poll-tax, restored Hindu temples and encouraged the study of Indian epics and music. The Deccan kings of the Bahmani dynasty and their successors in Bijapur, Golconda and Bider were noted for their toleration towards Hindus. Sher Shah-Sur constructed public buildings in a manner suitable for the comfort of both Hindus and Muslims. Muslims were supplied and fed by Brahmins. There were exceptions to this spirit of friendship and sympathy, and a reader of this period of Indian history now and then finds a man who passed his life in plundering the people committed to his charge or destroying temples with a view to unearthing hidden wealth or booty.

Political Administration under Moghal Rule.

The third period begins with the rise of Moghal power in India, beginning in 1526 and ending with the year 1857, when the last titular Moghal ruler was deposed and deported to Burma. The Moghal administration was based upon the military system of Turko-Moghals, which was modified by their contact with Persians and Indians. The power of the Government and the happiness of the subjects rested on the military ability and administrative skill of the sovereign. An able ruler who could control his nobles and kept them in his power with a benevolent mind towards his subjects, was considered the ideal ruler. Justice in the modern sense was not

expected and known. There was no idea of a national effort to subdue other nations or exploit their wealth. Nobles were kept in obedience and loyalty not because they considered such loyalty would bring prosperity and power to the community and race, but for the reason that the king was powerful and could force them to remain loyal. Thus the position of the Government was always risky and dangerous and it entirely rested upon the strength and weakness of the king. It was for this reason that there was continuous rise and fall of dynasties, foundation and break-up of the kingdoms and empires. Life and wealth were never in complete security. Muslim rule remained always the result of individual ability and activity in contrast to the present European system which insists that collective national effort shall predominate, subjugate and exploit the wealth of weaker nations. Individual ambition and ability has been superseded by the national will, while the sovereign remains a distinguished figure-head, his position, duties, succession, income, expenditure, in short, everything personal or impersonal being fixed in unalterable fashion. The Moghal rulers lived in constant fear of being poisoned, deposed, imprisoned, killed and blinded by their relatives, children, nobles or foreign invaders. Hence they had their crown, throne and all oriental pomp and majesty, but no peace of mind. The sovereign was left to himself, suspecting all his friends as his enemies. This atmosphere of fear and suspicion made him sometimes a man and at other times a beast. There was no law of succession. The nobles were watched and guarded under a system of espionage, and were prevented from rebellion and mischief by timely action and accordingly by the use of severity in punishment. The lot of ministers was always miserable in Muslim history, particularly during the Khilafat of the Abbasides and the reign of Moghal kings in Iran. There, the end of a minister was torture, prison, confiscation of his property and destruction of his family and friends. The Indian Moghals should be given credit for their humane treatment of ministers, though such kindness was forgotten

at the death of ministers, when their wealth used to be transferred to the Treasury. The first seven Moghal rulers were good fighters, but most of them were poor administrators. The king, who led armies and lived most of his time in his military camp, such as Akbar and Aurangzeb, could control his generals and save his throne, but those who preferred the enjoyments of the harem and the pomp of their Durbars lost their crowns, lives and even the semblance of happiness. The first three of the Moghal Emperors were of Turkish or Turko-Iranian blood, but Jahangir's mother was a Rajput Princess and so was his son Shah Jahan. The Turkish national spirit was thus soon lost, and the fidelity and obedience of commanders of army and governors gradually diminished. In the meanwhile, the subject nation, which gained some of its lost power under Akbar and his successors in the north and from the Deccani kings in the south, would not remain content with the concessions granted. They aspired for higher political power and social status, while the Moghal Emperor had become incompetent, a puppet in the hands of his ministers and military commanders. The result was confusion, anarchy, misrule and discontentment of the remaining loyal subjects. The Moghals never thought of building a strong navy to protect the Indian coast from foreign invasions. The new religious and political movement of the Sikhs in the north and the Mahrattas in the south, to which the well-organized economic invasions of European nations were added, broke up the remaining power of the Moghal administration, which was already tottering and had been in a state of chaos, anarchy and misrule. The repeated raids of Iranians and Afghans from outside, and the rebellions of Pathans, Mahrattas and Sikhs who were close to the capital of the Empire, made the Emperor perfectly helpless. The early Moghal Emperors had to work hard in guarding their crown. The Emperor Shah Jahan could enjoy only six hours of sleep, but Aurangzeb had even less time for rest, while his successor Muhammad Shah passed weeks and months, never stirring from his harem, and never

caring to know anything about the affairs of his vast Empire. When the threatening letter of Nadir Shah of Persia was presented to him, he smiled and soaked it, it is said, in his wine cup. Emperor Akbar used to get up early in the morning, and, after presenting himself to his subjects, engaged himself in the work of administration by holding a Durbar to which he admitted courtiers and received petitions, and decided cases. His Secretaries were with him to note his orders in writing. Jahangir followed his father to less extent in this practice but Shah Jahan was more vigorous in its pursuit. He used to get up at 4 a.m. and show himself at *jharoka* to his subjects at 6-45 a.m. His official work of holding the Durbar started at 7-40 a.m. and continued with interruption to the afternoon, in fact, till 6-30 p.m. Aurangzeb, like Akbar, was a hard-working monarch. He enjoyed only three hours' sleep in the night. The rest of the time, commencing from 7-30 a.m., was passed by him either in transacting public work, or in offering prayers. He did not care, like his predecessors, for music or hearing poetical compositions. He had no liking, as Humayun had, for astrology, Akbar for elephants, or Jahangir for wine, arts and pleasure. He was strict with his sons, whom he feared and suspected. He supervised and went in great detail even into the ordinary items of administrative routine, and kept an eye over the movements of his nobles and, on the slightest suspicion, was ready to adjust affairs in his own favour. Yet his favourite son Akbar rebelled against him and caused much anxiety for him. Friday, which was declared a holiday, was passed in prayers and in reading the *Quran*. All this changed during the rule of his successors, who passed their time in the harem.

Civil Administration of Moghals.

The Empire was divided into *Subhas* (Provinces) and these into *Sarcars*, which were sub-divided into *parganas* and the last into *Dasturs*. The Governor of a province was called *Subedar*, assisted by *Divan* (Financial Officer), and a

Treasurer. The judicial department was under *Qazis*. The power of a *Subedar* depended upon the strength of the Central Government. The *Subedars* were really Governors under Akbar and Shah Jahan, but semi-independent Nawabs in the reign of Muhammad Shah, and independent chiefs during the time of the last five Moghal Emperors. The important cities had *Kotwals* (police officers) commanding a body of troops. The *Kotwal's* rank was below that of a judge (*Qazi*). In small towns and villages, the officer doing the duty of *Kotwal* was called *Moqaddam,* who was also a revenue officer, assisted by a *Patwari.* There were other officers such as *Munsif,* the land surveyor, revenue inspector, *Tahsildar, Karkun* (Registrar), *Foujdar* (military police officer) and so forth. The administration of this period was an improvement over the second period of Muslim rule.

Army.

The army consisted of Cavalry, Infantry and Artillery units. The Cavalry was its backbone. The officers were called *Mansubdars* and ranked from *Dah-bashi* (commander of ten) to *Dahhazari* (commander of ten thousand). During the reign of Akbar, the rank of seven up to ten thousand was exclusively held by princes of the royal blood, such as the heir-apparent Prince Salim, who was a *Dahhazari.* But in the subsequent reigns, the highest grade reached over fifty thousand. Commanders of 500 to 2,500 were called *Amirs,* and over 3,000 *Amir-e-Azam.* Each *Mansubdar* was in duty bound to supply the number of troops assigned to him and determined by the Emperor. Dishonesty and fraud in keeping the number of troops, for which they were paid, were common and nothing could stop them from giving a wrong number. Even the practice of branding their horses, musters and constant inspection could not prevent this kind of dishonesty. Consequently, the Government adopted the method of short payments to counterbalance the surplus profits made by *Mansubdars. Mansubdars* holding the rank of below 5,000 were divided into two classes—those who

were entitled to keep the number of troops according to their rank and others who were permitted to add a body of horsemen to their original number. For instance, a *Mansubdar* of 1,000, when permitted to keep additional 100 horsemen, was distinguished by the title of *Mansubdar of 1,000 Zat* (original) *and 100 Sawar* and was ranked over the one who kept no extra horsemen. Among such *Mansubdars* those who possessed equal number of *Sawar* of their original number were holding the highest grade, below them possessors of half the number of *Sawar* to their original rank, and the lowest was entitled to keep less than half. The grades may be summarised thus:—

(1) Equal in the number of *Zat* and *Sawar*.

(2) *Sawar* rank half the number of the *Zat*.

(3) *Sawar* rank less than half of the *Zat*.

There was no distinction made between an officer holding military rank to that who held a civil rank. A civilian such as Abul-Fazal or Raja Birbar, was appointed to lead an army and so a military general was appointed as civil Governor. The *Mansubdars* of 5,000, in the first grade, received a salary of Rs. 25,000 to 30,000 per month, those in the second grade Rs. 24,250 to 29,000, and the third grade Rs. 23,500 to 28,000. Those officers were military commanders as well as heads of administration and of judicial departments. They received the appointment direct from the Emperor. The salary was paid either in cash or by the grant of a *Jagir,* having a revenue equal to their pay. Some of them owned extensive lands and villages as *jagirs,* and were loyal and obedient to the throne, so long as the sovereign and his government had power to hold them in subordination. Whenever the Central Government weakened, they asserted themselves as semi-independent or even independent chiefs. Such was the case after the death of Bahadur Shah I, when his successors had become mere puppets in the hands of king-making *Vazirs.*

There were the following classes in the Army:—

(1) *Irregular,* paid by the Government during the

period a war lasted, but remained under the command of their respective chiefs, who were Zamindars and tributary Rajas and Nawabs.

(2) *Dakhilis,* paid by the Government but fought under the command of *Mansubdars.* One-fourth of these were matchlockmen and the remaining three-fourths archers.

(3) Troops supplied by *Mansubdars* according to their rank.

(4) *Ahadis,* volunteers who received a higher salary than ordinary *Sipahis.* Their rank was between the lower *Mansubdars* and horsemen, who were called *Tabanin.*

(5) Armed guard of women to protect the harem.

The Nizam of Hyderabad had employed two battalions or two thousand women *Sipahis.* The Emperor had personal troops, named *Wala Shahi,* somewhat like the troops of *Javidan* under the ancient Iranian kings. This army numbered according to the pleasure of the Emperor. Aurangzeb had about 4,000 men as his bodyguard.

There was neither military drill nor general harmonious training in the modern sense. Each man had to train himself in the art of wrestling, riding and the use of the sword and other weapons of war. He was examined and enlisted. There was no well-organized movement of the whole army. The death or disappearance of the commander from the sight of the troops was the signal for confusion and flight. Elephants were used to attack the enemy or carry the musketeers, the commanders and the ladies of the harem. Their use was gradually given up towards the last days of the Moghal power. No military manœvres were held as in modern days. Elephants, camels, ponies and bullocks were used in carrying transport and dragging cannons. Grain and fodder were purchased from villages and from wandering dealers, failing which the commander permitted his troops to plunder and use the growing crops, which they could find in the surrounding country. Though the villagers were afterwards compensated for their loss, the extent of such compensation was left to the will, mercy and recommendation

of the commander. While camping, each *Sipahi* was provided with a small tent. The Emperor's tent was fixed in the centre, in the square enclosure, protected by screens of seven or eight feet high on all sides. On the external side of the enclosure were bazaars and the tents of princes and officers of high rank. The Imperial camp was a large moving city, possessing all necessities of life, and extended several miles in circumference. The artillery was fixed on important spots defending the camp. The Imperial tents were very large. Some of them could accommodate two or three thousand men. The Moghal Emperors were fond of outdoor life. Bahadur Shah I passed almost five years of his reign in the camp. The ladies accompanied the Emperor. Astrologers were consulted before the army started on an expedition or before it attacked the enemy. During the nights, patrols marched round the camp and guarded the army from surprise attacks. Whenever the Emperor passed through the camp, the commanders in his way had to present *Nazar* of one gold coin. The rivers were crossed by boat-bridges. The length of a march varied according to the need and energy of the commander, from ten to fifteen miles per day. Haidar Ali marched 100 miles in two and a half days and his son Tippu Sultan covered 63 miles in two days. The first *Bakshi* would draw the plan of battle and present it to the Emperor or Commander-in-Chief for approval. The artillery was generally placed behind the skirmishers or foremost body of the army in the front. Behind the artillery was the advance guard, protected on both sides by the left and right flank. Next was the centre, the place of the Chief Commander, which was also guarded by another left and right wing. The other side of the army was held by the rear guard. Behind this a body of troops armed with battle axes, swords and daggers, called *Nasakchi,* were placed to prevent the deserters from running out of the battlefield.

Certain families, known for valour and bravery, had the privilege of fighting in the vanguard. The Intelligence Department, which was active during both peace and war

time, had a large number of spies, whose duty was to report the movement of the enemy. Their number once rose to four thousand. They were called *Harkarahs* and lived in all parts of the Empire. The Moghals mainly depended upon their cavalry, which could perform its best in an open level ground. They were poor fighters in hilly and mountainous country with light-armed guerilla fighters. Hence they could not subdue either the Afghan tribes in the north or the Mahrattas in the south. The Emperor Akbar had ceded Multan to the Beluchis, who were made a buffer nation between India and Iran. He failed to punish the murderer of his favourite minister Abul Fazal, who remained at large with a few hundred bands of followers. The infantry was recruited from villagers and peasants who could watch a camp or plunder a defeated enemy but were of little importance as a decisive factor in the battle. Their number was very large, though they never reached the exaggerated estimate of four and half million men as given by Abul Fazal. Bernier[23] and other European writers have estimated the total number of infantry upto four hundred thousand. In any case, Moghal infantry was a multitude of half-armed, unorganized *Sipahis*. They were paid Rs. 3 to Rs. 6 per month. The approximate strength of the Moghal army as given by Professor Sarkar is 440,000 in the reign of Shah Jahan, of which 200,000 was cavalry, 8,000 *Mansubdars*, 7,000 *Ahadis*, 40,000 infantry and artillery and 185,000 belonging to nobles and princes, exclusive of troops under *Foujdars*, *Kroris* and other minor officers. The total number under the Emperor Shah Jahan was 900,000. Nevertheless, the Moghals could not capture Balkh, which cost the Emperor about four and a half crores of rupees, nor could Prince Dara Shukuh or Aurangzeb recover Kandahar from Iran. This fact is a proof that

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[23] Bernier : (1625-1688) ; a French physician and traveller ; born at Angers; physician for 12 years to Aurangzeb; published *Travels*, a work full of interest and a model of exactitude.

the Moghal army had, after Akbar and Jahangir, lost the martial spirit and had so much deteriorated that it could easily be vanquished by a small but organized body under an able commander. The Emperor was the Commander-in-Chief of the army and next to him was the head of the military department or, in modern phraseology, Minister of War or Chief of the Staff, called *Bakhshi-ul-Mamalik*. Under him there were three deputy *Bakhshis*. The *Bakhshi-ul-Mulk* had to enlist, organize and pay the troops. All *Mansubdars* and *Tabanin* or horsemen had to receive commands from him. He used to hold review of the army and examine the condition of the men in the service. The parade was not of the modern type but a mere show. The *Sipahis* used to pass in single file. An European traveller during the reign of Aurangzeb was right in remarking that an European army of 30,000 well-disciplined men could conquer the Moghal Empire. The infantry, which was of little consequence to the Moghals, became most important during the rise of European power in India. Tippu Sultan, who, like Akbar, had a passion for reforming everything, leaned more on his infantry and artillery than on his cavalry. His infantry was classed into *Qushoons*, each having about 1,200 men, divided into several *risalas*.

A battle during the Moghal period used to begin with an artillery duel. The next move was made by a charge from one wing followed by the other. Then the attack was general and after hand to hand fight, the battle ended with the disappearance or death of the commander. The beat of drums announced the victory, the enemies' camp was plundered and the head of the vanquished general, if killed, was presented, or, if captured, he was brought bound to the victor and left to his mercy. The chief defect of the Moghal army was the lack of cohesion and co-operation among the various commanders and want of patriotism and attachment to the sovereign. A horseman, who was owner of his horse and paid for it, cared more for the safety of his horse than for victory, to which the mutual rivalry and

jealousy of commanders was added. Each noble was the seeker of the highest rank and power, and, according to his selfish motive, used to take action in the field. A pretender to the throne was supported by a *Subedar* so that he might later on be utilized as a puppet in his hands. Such was also the case with nobles who sided with one or the other of the princes in the civil wars after Aurangzeb. The Moghal Empire, established in India through the valour, loyalty and fidelity of a few able commanders, was lost owing to the absence of discipline, the presence of intrigue, and the want of loyalty and honesty on the part of the *Subedars* and ministers, who were the worst traitors to the throne.

Navy.

Muslim conquerors in the East, with the exception of the Arabs, had no experience of the sea. Their home was in Central Asia surrounded by the mountains. They never knew anything about the sea. They never seriously thought of protecting the coast from foreign invasions. The South Indian States of Bijapur and Golkonda made feeble attempts at building vessels with the object of foreign commerce or taking pilgrims to Mecca and to other sacred places, but never possessed a navy worth any consideration. Even the Moghals, whose control of India in the 17th and 18th centuries so much depended upon naval competition with the Portuguese and other adventurous European sailor-nations, made only a half-hearted effort at building a navy. Akbar, the greatest Moghal ruler, established a naval department under the name of *Mir-Bahr,* but his equipment consisted of a number of vessels intended for river transport. The Bengal coast was guarded against pirates by a fleet of 768 armed vessels, but this was not enough even to check the Arakan and Portuguese pirates from plundering the helpless people. His successors subsidized either Abyssinian Siddis, who possessed a few ships and themselves were pirates, or the Portuguese, whose interests were directly opposed to the safety of the Malabar or the Bengal coast. The absence of a

strong navy was the weakest point in Muslim administration. It opened the gates of India to bold foreign adventurers and left the whole coast at their mercy. Tippu Sultan was the only Muslim ruler who seriously thought of building a navy. He established a Board of Trade and created a fleet of forty ships, which was placed under the command of a *Mir-e-Yam* (or chief of the sea). He had a number of vessels at Calicut and Mangalore. His Naval Department cost him one-fourth of the total revenue of the State. His object was to encourage home industry and to open commercial relations with foreign countries. His object was sublime but directly against the interests of the English traders, who could not see an Indian State with a navy or a commercial rival. Tippu's ambition cost him his throne and life.

Artillery.

The art of gunnery had not developed when Baber invaded and established himself in India. His successors, particularly Akbar, took much interest in forming a strong artillery. He employed Turks from Constantinople and various European run-away sailors, but the progress was so slow and imperfect that the Moghals could not compete with the Portuguese and other European adventurers in the East in efficiency and the worth of their cannons. Heavy guns were fixed with little advantage and poor results. The light artillery, such as *Zanburaks*, and field-pieces, were carried on bullock-carts and those, which were very light, were placed on camels and fired without being removed from their backs. The shot was either stone or iron and sometimes used copper coins also. The artillery commander was called *Mir-e-Atesh* or Chief of Fire. It was impossible and unnatural to seek help from any European mechanic, whose object was to exploit and occupy the Indian coast. Hence it was against his interest to put an effective weapon into the hands of his future enemies or subjects. European sailors remained masters of the sea and possessed always a better weapon of war—either a gun or a cannon. Tippu Sultan established

a manufactory at Kankanhalli, but his power came to an end before he could effect any permanent improvement.

Revenue and Finance.

The land tax imposed by the Hindus was about one-sixth of the produce, while that imposed by the neighbouring kingdoms of Persia and Turkey, at the time of Akbar, was about one-tenth and one-fifth respectively. The Moghal Finance Minister Raja Todar Mal, with the help of Muzaffar Khan, an Iranian, after a careful survey of the cultivated lands, their classification and measurement, fixed the tax at one-third of the produce, against which a large number of miscellaneous taxes were cancelled. The whole Empire was divided at the end of Akbar's reign in 15 *Subhas*. These were sub-divided into a large number of *Sarkars*, and *Sarkars* into *Parganas*, and *Parganas* into *Dasturs* and *Mohallas*. By the annexation of Bijapur and Golkonda, the number of *Subhas* increased to 21 under Aurangzeb. The total revenue from Akbar's 15 *Subhas* was about 174½ million rupees, which was raised to 211-7 million under Shah Jahan and 297-7 (in 1707) under Aurangzeb. The payment was permitted to be made in cash or in kind with the exception of certain crops, such as hemp, turmeric, sugarcane, etc. The Government Collectors were instructed to be kind and lenient towards cultivators, to advance loans towards the improvement of their lands and receive back the loans advanced in easy instalments and to provide all possible facilities for them. The lands were classified as specified below, each kind of land having a different rate of revenue fixed on it:—

(1) *Polej*—best cultivated land.

(2) *Perauti*—land to be left out of cultivation for a short time to enable it to recover its strength.

(3) *Chachar*—land which had been three or four years ploughed without being sowed.

(4) *Banjar*—not cultivated for five or more years.

Polej and *Perauti* were divided into best, middle and bad, and average rates of tax were fixed on them. *Perauti*,

if cultivated, was considered as good as *Polej*. In regard to land suffering from some natural causes and considered not good enough for cultivation, the following graduation of taxes was allowed:—

Two-fifths of the produce in the 1st year.

Three-fifths of the produce in the 2nd year.

Four-fifths of the produce in the 3rd and 4th years.

In the first year, this land was considered a *Polej*. The possessor of *Banjar* land had the further concession that he could pay only one or two seers in the first year per one *Bagah*, 5 seers in the second year and one-sixth of the produce in the third year. The taxes were collected direct from the cultivators and, if received in kind, the Government officer used to inspect and measure the land while the crops were still standing unharvested and fix the portion of the Government, or divide it after the harvest, or when the field was sown or the grain has been heaped. The collections were made on the basis of the average rates since the 15th to 24th year of Akbar's reign. The tax when paid in cash was received in *Dams*, which was equal to one-fortieth of a rupee, and this could be paid in instalments. The Government spent on collection from 4 to 5 per cent. under Aurangzeb, to 10 per cent. under Shah Jahan and 8 per cent. during the reign of Akbar. The following was the revenue staff employed:—

(1) *Kar Kun* had to prepare statistics of the crops. He was the Registrar of Collectors.

(2) *Qanungo* (corresponding to the *Deshpande* in the Deccan) kept the accounts of the revenue payable by a village registrar of sales, leases, etc. The officers were graded on Rs. 20, Rs. 30 and Rs. 50 per month.

(3) *Patwari* (or *Makaddum*) was the village officer.

(4) *Sadar* (or Head *Qanungo*) forwarded the accounts of the Provincial *Qanungos* to the Imperial Head Office.

(5) *Sheqdar*.

(6) *Amin*.

(7) *Mutsaddi*.

(8) *Tipukehi* received reports relative to the average payment of revenue for ten years from *Qanungo* and the fertility of the land, which he transmitted to the *Amil*.

(9) *Fotadar* (or *Potdar*), was the District Treasurer. He was assisted by the *Amil* and the *Sheqdar*.

Other Sources of Revenue.

The following were the other sources of Government income:—

(1) *Customs* were managed under an officer named *Shahbandar*. A duty of 2½ per cent. was imposed on foreign imports.

(2) *Currency*.—The Emperor Akbar, in the 21st year of his reign, appointed Abdus-Samad, an Iranian artist, to reorganize the Imperial Mint. He was assisted by other subordinate officers such as the *Daroga, Sarof* (Banker or Assayer), *Amin* (Assistant to *Daroga*), *Mushref* (Accountant), *Khazanchi* (Treasurer) and the purchaser of gold, silver, etc. There were mints at Lahore, Delhi, Kabul, Jaunpur, Ahmedabad, Patna, Surat and other important centres. Moghal coins were struck in copper, silver and gold. The copper coin was called *Dam* and was divided into 24 or 25 *Jitals*. Akbar's coins were superior in quality, make-up and other respects to those of the contemporary European countries. The majority of the Moghal coins bore no human figure on them, excepting a few of Akbar and his son Jahangir. The required gold and silver were imported into India from foreign countries but the export of the same was prohibited. During the reign of Aurangzeb, the annual import of bullion reached £800,000. The copper was extracted from the mines in Rajputana and the Himalayas.

(3) *Peshkash* (presents) or *Nazars*, received from all visitors and occasionally from high nobles, amounted to a large sum. Even princes were not exempted from this exaction, which, to the present day, is continued in some Indian States, such as Hyderabad (Deccan).

(4) *Confiscation and Inheritance.*—The property of deceased high officials was confiscated by the Emperor and added to his Treasury.

(5) *Poll-tax.*—A tax per head on idol worshippers had been imposed by the Arabs since their conquest of Sindh and continued by their successors, the Slave, Khilji, Taghluk and other pre-Moghal rulers of India. Some of them were strict in collecting this tax, which was about 12 to 48 *Derhams* per individual. Firuz Shah Taghluk included the Brahmins for the purposes of this tax, though they had been exempted by other rulers. Some kings, however, were lenient to the extent of not collecting the tax. Among these were Zain-ul-Abedin, King of Kashmir, who recalled exiled Brahmins and repealed the poll-tax on all Hindus. Akbar also abolished the tax, together with the miscellaneous taxes, but Aurangzeb re-imposed the tax in the 25th year of his reign. It was again cancelled by Muhammad Shah in 1720. It yielded a revenue of about 4 crores of rupees per annum. The average rate of this tax varied from Rs. 3 to Rs. 14, according to the wealth of the individual. Women, slaves, the blind, the aged and the poor were exempted from it. This tax, though not a great burden, was disgusting from the way it was collected, which was humiliating to the payer.

Government Expenditure.

Against the revenue derived from the general heads above enumerated, the Government had to incur the following expenditure:—

(1) Government establishment, salary of *Mansubdars* and other officers.

(2) Personal expenses of the Emperor, his harem, etc., which were enormous.

(3) Pensions to old officers, and the families of deceased officers while in active service.

(4) Grants and rewards to *Madrasah* (schools), *Moulvis, Pandits,* poets and learned men. Sometimes, a *Pandit* or a learned man was paid lavishly.

(5) Public works.

(6) Military expeditions, which were constant during the reigns of all the Moghal Emperors.

(7) Presents and rewards to high officers, princes and foreign ambassadors.

The expenditure was not systematic and regular. It depended much on the state of the Empire and the ability and whims of the Emperor. Commerce flourished and exports exceeded the imports. The Moghals had made India their home and the money received from their subjects was spent among them. The country, though it did not enjoy complete peace, was on the whole prosperous and rich. The Moghal system of civil administration was adopted by the Indian States, with such modifications as their local needs or circumstances would permit. Haidar Ali, for instance, divided the State of Mysore into 16 *Subhas,* each under a *Subedar.* The present *Amildar* was an official subordinate to the *Subedar.* The *Sheristedar* was the accountant of a district. The Prime Minister was *Dewan,* head of the revenue department, assisted by eight accountants. The *Tosha-Khana,* or the Treasury, was under an important officer. Tippu Sultan divided the State into 7 large districts, which he increased eight years before his death to 18, sub-dividing them into 164 sub-divisions. The title of *Subedar* was changed into *Asaf* (the supposed name of the Minister of Solomon), assisted by a deputy *Asaf* and two to four *Foujdars. Amildars* and *Sheristedars* remained as before. The *Amildar* was responsible for collecting the fixed amount of revenue from his district, for which he had to give a *Muchalika.* The taxes were collected, as in the time of the Moghals, in four instalments. Besides the land tax, customs and the tax on houses, the Emperor received tributes from Zamindars and there were other minor sources of revenue as well. Tippu Sultan had paid much attention to commerce. His ambitions in this direction and in reforming his army were of a far-reaching character and much in advance of his time. He had made the sale of certain articles of trade, such as sandalwood, pepper,

tobacco and some metals as well, into government monopolies. He had appointed Agents outside of Mysore, for example, in Muskat and Kutch, for the sale of sandalwood, and exported this valued article even to China. Every encouragement was given to the improvement of home industries and manufacture. *Kothis* or Banking Houses under *Malik-ut-tujjars* (merchant chiefs) were established all over the State, who not only controlled the exchange but also traded in important articles such as jewels, perfumes, raw silk, etc. His military reform was an imitation of the European system. He placed more confidence in infantry and artillery than in cavalry, which was the backbone of the Moghal army. His father and himself enlisted a number of Iranian and other foreigners and trained them in the army.

CHAPTER V.

HISTORY OF MUSLIM LITERATURE.

Arabic Literature — Umayyad Period — Turkish Literature—Poetry—Prose—The Present Period—Iranian Literature—Urdu and Hindi Literature—Modern Hindi and Urdu—Position of Urdu among Modern Indian Languages.

Islamic literature may be treated at least under four heads, *viz.*:—

Arabic, Iranian, Turkish and Indian.

Arabic Literature.

Though the earliest prose records in Arabian language have been discovered in South Arabia and found to be as old as 3rd or 4th century B.C., the historical date of classical Arabic begins about a century before the birth of the Prophet. This does not mean that there was no literature before that date. We may say the earlier literature has not survived to our own times. The meeting places of pre-Islamic Arab poets were annual fairs, such as *Ukaz,* where people from many parts of Arabia used to assemble for trade purposes when poets took hold of the occasion to recite their poems. The one most appreciated by the hearers was written in gold and suspended on the wall of the great temple at Mecca. This was the greatest honour that could be paid to a poet. Such selected poems, known as *Moalloqat* (suspended), are few and the poets mentioned below are their known authors: Imra-ul-Qais, Terfa, Amr, son of Kulsum, Zuhair, Haris, Antarah and Labid. Besides these, there were others who, though their poetry was not included among *Moalloqat,* were nonetheless counted among the best poets, such as Nabigha, Alqama, Taabata-Sharran, Shanfara, Ans, son of Hajar, Hatim of Tai, Samuel (the Jew), etc. The subject of their poetry was the description of the desert, the site of a former encampment, praise of one's own horse or camel

to whose swiftness the ostrich, the wind or the wild ass was compared, tribal life, thunderstorm, one's own or his tribe's bravery, description of an attack over an enemy and plunder of the camp, songs of longing after the beloved, praise of a hero or patron, etc. Manliness, courage, self-sacrifice, sincere love, hospitality, generosity, and keeping promise were considered the types of character worthy of praise. Cowardice, meanness, and bodily defects were the subjects of satire. Pre-Islamic poets were called *Al-jahelliyya* (ignorance) and those who were born before the advent of Islam, but became Muslims, were named *Mukhazr-amin.* Among these were Hassan, son of Sabit (a companion of the Prophet) and Labid.

The Prophet, though he appreciated poetical merit, did not approve the conduct of contemporary poets nor the topics of their poetry, particularly when he found that some people admired the *Quran* as a poetical work and could not distinguish the aim of *Quranic* teaching from the poetical imagination of the known poets. The *Quran* explains this idea in the following verses:—

"As to the poets, those who follow them go astray. Do you not see that they wander (having no fixed goal in life) and bewilder in every valley (subject)? They say that, what they do not mean." (XIX–224-26.)

Thus it is explained that a poet did not act up to his ideal, but the *Quran* has been composed with a definite aim in view, to teach and to uplift humanity. One is the outcome of human imagination and the other of a revelation. One speaks what he may not do, the other preaches what he should do.

Hassan was the court poet of the Prophet, embraced Islam and devoted his time in composing verses in defence of Islam and praise of the Prophet. It is related that in the battle of Banu-Quraizah, the Prophet encouraged Hassan by telling him that the archangel Gabriel helps him in the composition of his poetry. Among the poetesses of the early period was the celebrated Khansa. The first four Khalifas

were so much engaged with foreign expeditions and internal management of affairs that they had little time to devote to the literature; nevertheless, Omar, the second Khalif, showed much interest in poetry and whenever he could find leisure, he heard and encouraged poets.[24]

Arabic literature after the rise of Islam may be divided into three periods. The first may be reckoned from the birth of Islam to the death of Ali. This period produced a large number of poets and poetesses but the *Quran* had attracted so much attention from the people, that poetry had come to lose its former popularity. *Quran,* the sacred book of Islam, was believed by all Muslims to be the inspired word of God. The most pure in language and the most beautiful in style, that no human genius can either imitate or produce one like that. It stands up-to-date a unique work in Arabic. Its style is a mixture of rhymed prose, in some sentences poetical, in others simple. It was arranged for the first time by Abu-Bekr, the first Khalif, and finally a second arrangement was made by order of Usman, the third Khalif. This re-arrangement remains unchanged upto the present date. There is no chronological order in the arrangement of the chapters (*surahs*). In some chapters, there are passages belonging to different dates. In the early chapters, the attention of the reader is rivetted on the beauty, wonder and sublimity of Nature. It condemns the wicked, threatening them with the most severe punishment, and praises the virtuous, promising them the most blissful life in heaven. The sentences are short, the language concise, and suggestive, and delivered with great force of expression. The longer chapters are more prosaic and in the narrative style, in which laws, regulations, references to past events, some

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[24] Omar: successor of Abu-Bekr; second Khalif, 634–644 A.D.; was at first a persecutor of the Faithful, but underwent in 615 A.D. a sudden conversion like Said, with a like result; was Vazir of Abu-Bekr before he succeeded him; swept and subdued Syria, Iran and Egypt. He was an austere man, and was assassinated by an Iranian slave, named Firuz or Abu Lulu.

illustrative of famous mythological accounts of the prophets known to Arabia, morals, treatment of non-Muslims, and appeals to defend Islam, etc., are given. *Quranic* passages were recited on different occasions, were addressed to and meant to be heard by the people; hence, the arrangement of sentences is such that the hearer could grasp the central idea in the manner the passage was recited.

Umayyad Period.

The first thirty years of the Khilafat passed in conquest and the settlement of the Arabs in Syria, Palestine, Iran, Egypt and North Africa. The long-hoarded treasures of these countries were transferred to Arabia and the notoriously poor Arabs became one of the wealthiest nations in Asia. The early companions of the Prophet and his relatives received generous pensions from the public treasury. Among them was Ali, who had to wait twenty-five years to be elected as Khalif. During these years, he was pondering over theological questions and philosophical problems. He was the chief counsellor of the Prophet and his two early Khalifs, for whom he acted as judge. He was an excellent poet, a mellifluous orator, a great philosopher, and a brave and generous man, and at the same time a noted lover of peace and retired life. His supposed verses, addresses, letters and sayings were all compiled by Syed Razi, and are set down among the best specimens of Arabic literature known. His successor Moawiya, though a man of the world, too much absorbed in politics and affairs of the administration and the consolidation of his power, was yet a seeker of knowledge and a patron of learning. During his reign, the pre-Islamic style in poetry revived and once again the simplicity of desert life was praised. Moawiya was fond of hearing historical events retold, for which purpose and for hearing legendary stories, he invited from Yemen an old narrator of tales named Abid, son of Sharya, to his court, and induced him to put all that he knew into writing. This was the first

semi-historical work, which gradually developed into one of the most important contributions of the Arabs to world literature. Moawiya's grandson, Khalid, was the author of several treatises on alchemy. He also directed a certain Istifanus to translate logic into Arabic. Ibn-Kalbi (*d.* 763 A.D.), his son Hisham (*d.* 819 A.D.) and Sharqi, son of Qutami, compiled a genealogical list of Arab tribes. Ibn-Ishaq (*d.* 767 A.D.) and Ibn-Oqba (*d.* 758 A.D.) wrote the life of the Prophet. Ibn-Hisham (*d.* 834 A.D.) reproduced the work of Ibn-Ishaq with his own additions. Ibn-Miknaf (*d.* 748 A.D.) has compiled a list of the important events that occurred from the reign of the first Khalif up to 743 A.D. The poets of this period had retained the simplicity of the desert poets, but the subjects they chose were not restricted to the praise of woman, tent, camel, or the generosity of a Shaik, or the bravery of a tribe. A new addition to this list of topics was found in the praise they sought to bestow on the pretenders to the leadership of the Khilafat. After the death of Moawiya, the leading members of the great families of the Quarish claimed the Khilafat. Those in power were the Umayyads, against whom were Hashimides and Zubeirides, representing the two rival parties. The great poets of this period were propagandists or panegyrists of one of these three families. Among them Akhtal, a Christian Arab, devoted his energy and talent in praise of the Umayyads. Farazdaq was attached to the Hashimides. He was a notorious satirist and his equal in poetical merit was his tribesman Jarir. Abidulla, son of Qais, was a partisan of the Zubarid clan. Besides these, there were a batch, whose energy was spent in love and admiration of women. They made poetry a media for expressing the intensity of their love and the beauty of their beloveds. These were Ibn Abu Rabia, who extolled the beauty of a certain princess. Qais, son of Zarib, loved Lubna and Qais, son of Mulawwah, known as Majnun, the hero of lyric poetry in Iranian and Urdu, was a lover of Laili. Jamil, son of Abdulla, was in love with Buthaina, and Kusaiyyer with Azza, a Bedouin lady. Among the poetesses

was one Laila, whose best verses are in memory of her lover Touba, son of Humayyir.

A'sha, Ghilan known as Zur-rumna, Abdulla, son of Mukhariq, were other poets of this period. Muhammad, son of Muslim of the Zuhra clan, was a traditionalist. Abu Ata, son of Yasar, an Indian, probably a Sindhi, was a good Arabic poet. The period covered by the Abbaside Khilafat was the golden age of Arabic learning. The system of education which had been developed during the Umayyad rule extended and reached the highest standard during this period. The Umayyad Khalifs were Arab in spirit and form. Their advisers and counsellors were Syrians, but the Abbasides were helped by Iranians and their period is noted for the fusion of Semitic with Aryan cultures. The Semitic race represented by the Arabs, Jews, Aramæans and Syrians, and the Aryan by the Iranians, Indians, Greeks and Romans, took part in moulding into shape a new culture, having Islamic teaching as its basis. The first seven Khalifs of the Abbaside dynasty were all learned men and patrons of learning. They established a committee known as "House of Wisdom", to which several scholars were appointed to translate various works from the Syrian, Iranian and the Indian languages. Men from distant places gathered at the capital Baghdad. The Abbasides, though orthodox Muslims, have shown, with a few exceptions, much toleration towards non-Muslims. Meetings were held under the chairmanship of the Khalif himself in which problems of theology, philosophy and other subjects were freely discussed. Debates were held between Muslims of opposing views and between Muslims and non-Muslims, and freedom was given to express their diverse opinions. This period, which extended from 750 A.D. to the decline of the Khilafat in 850 A.D., was Islamic but not Arabic. There were three Khalifs at the same time, and each ruled a vast territory. The foremost among them were the Abbasides, with their capital at Baghdad. The other two were the Fatimids of Egypt and the Umayyads of Spain. During the decline of the Abbasides,

Iran was divided into small and large native dynasties, under nominal suzerainty of the Khalifs. In their own capitals, these indigenous rulers had a number of scholars; and each ruler tried to surpass his contemporary in the encouragement he extended to learning and to learned men. Such were the kings of Saman, Ghazna, Buvaihid, Dayalamit, Hamadanids, etc. The Fatamid Khalifs (910–1160 A.D.) ruled in Egypt and North Africa.

Arabic Poetry, which had retained the pre-Islamic style during the Umayyad rule, could not continue unaffected under the cosmopolitan spirit of the Abbaside rulers. The different shades of life, the magnificence of the court, the generosity of the patrons, the peculiar conditions of the seasons, the greatness of the rivers, the Tigris and the Euphrates, wine and even male beauty were subjects for poetry. They were described in rather florid language. New similes and metaphors appropriate to place and time were used. Idioms were not limited to the description of the simple desert life of olden days, but philosophical notions, a pessimistic view of the world and theosophical speculations were also given expression to. The number of poets, among whom were included Iranian, Spanish and African Muslims, is very large and a detailed account of their lives and poetical composition is beyond the scope of this work. The following were, however, the principal poets of this period :—

Abu-Nuwas: His mother was an Iranian and he was born in Ahwaz (South Iran) and educated at Basra. He was a lyric poet. Love and wine were praised by him. His *Divan* contains panegyric, satire, humour, elegies, love and wine songs, hunting scenes, and religious poems. He was a contemporary of Harun and his son Amin. He died in 810 A.D.

Abdul-Atahiya Ismail, son of Qasim (748-828 A.D.), an Arab of Anaza tribe, born in Hejaz and settled at Kufa. His style is simple and his ideas philosophical. He takes a pessimistic view of life. Though an Arab, he believed in the teaching of the Iranian teacher Mani that the universe is formed of two opposing elements.

Muti, son of Iyas, a native of Palestine and one who passed his early life in the Umayyad rule. Like that of Abu-Nuwas, his *Divan* contains songs of love and wine.

Ahmad, son of Husain known as Mutanabbi (916-965 A.D.), was born and brought up at Kufa. He is considered as, if not the greatest, at least one of the greatest poets of Arabia, by the Eastern writers, though Western critics consider his style rather bombastic with too many figures of speech, and imaginative description and expression. His poems have been commented upon by as many as forty or more commentators. He passed the early days of his life in Syria or amongst the nomad Arabs. For nine years, he was a favourite at the court of Hamadanid Prince Saif-ud-Doula. He lived for some time in Egypt and at Shiraz at the court of Azad-ud-Doula, who was the greatest prince of Buvaihid dynasty and was finally killed on his way to Baghdad by a band of Bedouins.

Abul-Ula Moarri of Syria was born in 973 A.D., about forty years before Umar Khayyam. In his tender age, he lost his sight. He was chiefly interested in and gave lectures on poetry, philosophy and antiquities. After return from a visit to Baghdad, he became a vegetarian and lived the life of an ascetic. In many respects, he resembled Umar Khayyam of Iran. Both were content with a little income, both were sceptic and pessimistic and possessed of a philosophical bent of mind. Their views were appreciated and admired in Europe, while criticised at home. Both were great moralists but suspected to be free thinkers and materialists. Both believed that man is governed by fate and that the mystery of life is beyond the reach of the human intellect. Umar Khayyam was the more mystical of the two and Abul-Ula thought that material annihilation is the best hope for humanity. He remained a bachelor throughout his life, satisfied for a long time on an income of 30 dinars. He did not believe in resurrection. He considered religion a man-made thing, and hence one was neither better nor worse for professing a belief in it. His ideas are original and logical, and he has

given a fine description of the social conditions of his time. Like Umar Khayyam, he did not interfere in politics. On the whole, he was an eminent poet, a mellifluous prose writer, a deep thinker, a sincere moralist, a keen critic and true ascetic.

In Egypt, Rashid, son of Ishaq, flourished about 850 A.D. He has left a *Divan.* In Spain, Ibn Zaidun and Muhammad, son of Hani, who was called the Mutanabbi of the West (973 A.D.), were the two great poets of the time. They were born at Seville, and lived for some time in Egypt. On his return to the West, Ibn Zaidun was murdered at Barqa, at the age of 42 in 973 A.D. Ibn Kushajim Mahmud, originally a Sindhi Indian, died in 961 A.D. He has left a *Divan* of poems. Among poets of Turkish origin were Isa, son of Sinjar, and Aidamir. Abdulla, the son of the Khalif Al-motaz of Baghdad, was a scholar and poet, and author of several important works. Umar, son of Farid (1181-1235 A.D.) was a mystic Arab poet. Besides these, there are a large number of distinguished poets belonging to Sicily, Spain and Iran, about whose lives and works much more may be said, but any such consideration may exceed the limits of this work.

During this period, rhymed prose became popular and several works were written in this style. Among these are the sermons of Ibn-e-Nabata (938-1015 A.D.). *Badruzzaman,* a native of Hamadan (Iran), wrote his celebrated assemblies known as *maqamat,* or short lectures, in which the hero is represented as a wanderer going to various places and addressing people on some subject or other and thus showing his ability in Rhetoric and Poetry, expecting rewards. These lectures are semi-romantic and dramatic in character, composed in a florid and difficult language. Badruzzaman died a young man of 40, in the year 1008 A.D. at Herat, but another book in his style and subject was written by Muhammad Qasim-al-Hariri (1054–1122 A.D.), which surpassed the first and is considered a masterpiece in Arabic literature.

The modern period of Arabic literature begins with the invasion of Egypt by the French under Napoleon and the occupation of that country by the British. It was noted, in its earlier days, for the revival of the classical style in poetry and afterwards for the gradual influence exerted on it by European modes of thoughts and style. Among the noted poets are:—Nasif, son of Abdulla, known as Yaziji (1800-1871). As a poet, he was an admirer and follower of the celebrated Mutanabbi and wrote a commentary on his *Divan*. Yaziji's poems were published in three volumes. He also left a prose work in the classical style of *Maqamās* under the title of *Mojma-ul-Bahraen*. He had great command of the language and may be compared to Muhammad Husain Azād of India. Like Azād, he was not acquainted with any European literature but like him, his works exerted much influence on current literature. Ismail Sabri (1854–1923), Ahmad Shawki (1868-1932), Hafiz Ibrahim (1874-1932) and Khalil Matran (born 1871) are other celebrated modern poets. Next in importance and popularity are:—Abdul Mohsin Kazimi (*b.* 1865), Ismail Sidqi (*b.* 1869) and Maruf Al-Rausafi (*b.* 1875). Of these, the last is noted for his verses composed in new rhymes and metres, and sometimes without rhyme. This tendency to indifference to rhyme is prevalent in modern Iran, Turkey and India. The other characteristic features of modern literature are the introduction of drama and novels in the European style. A large number of novelists appeared during the last half of the 19th century. Salim (1848-1884) wrote his novels with a didactic object. Jamil Mudavvar's (1862-1907) books are chronicles of Khalif Hārūn-al-Rashīd, the hero of the *Arabian Nights*. Jurji Zaidan, like Abdul Halim Sharar of India, is credited with a large number of novels, mostly written on the historical basis. The work of Muhammad Farid, entitled *Daughter of Mamluk* (slave-girl), is considered superior in style and treatment of the subject even to the works of Jurji Zaidan. A large number of short-story writers flourished at the same time, such as the Taimur brothers. The elder, named

Muhammad (1891-1921), was well educated in French and like the present Indian writer Mr. Premchand, wrote short stories, depicting modern life. His brother Mahmud (*b.* 1894) surpassed him in popularity. His collected stories have been published in six volumes. The language of these writers is simple, fluent and often in the ordinary spoken dialect. Their aim is to reform Society, by pointing out religious superstitions and their evils, economic distress, political bondage and social inequalities. These stories have produced a healthy effect on the minds of readers.

Among the long-story writers, M. H. Haikal is the author of *Zainab*. Some writers send their works in instalments as contributions to largely circulated journals and newspapers and then publish them in the form of books.

The earliest traces of Arabic drama are to be found in the art 'Haki' or narration of stories. The famous European traveller named Niebuhr,[25] visited Cairo in 1770 and has given a fair description of the 'Ravi' or story-tellers of Egypt. Such men are found all over West and Central Asia. They relate in public places tales of legendary and semi-historical heroes in a dramatic manner. In some instances, their heroes may be imaginary persons and their deeds of valour may have been accomplished by them in unknown places, even fighting with Jinns and enjoying with fairies. Modern Arabic drama was introduced for the first time into Syria, by Ilyas, son of Marun (1817-1855), who visited Italy and on his return to Beyrout in 1848, wrote a drama, called *Al-Bakhil* (*The Miser*). This was followed by another work under the title of *Abul-Hasan al-Moghafel* (1850) and then he took permission of the Sultan and founded a permanent theatre at Beyrout. His brother also

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[25] Niebuhr, Karstan (1733–1815), a celebrated traveller, born in Hanover; joined a Danish expedition in exploration of Arabia and alone of the members of it returned home, which he did by way of Iran, Palestine, and Cyprus, and wrote an account of the results of his researches.

wrote several plays. In 1875, Adib-Ishaq (1856-1885) formed a theatrical company at Alexandria. Khalil Yaziji wrote the tragedy entitled *Al-murravat-wal-wafa* and Najib Haddad (1867–1899) was the author of sixteen dramas, most of which were taken from European writers, such as Shakespeare, Alexander Dumas, Victor Hugo and others. Najib's plays soon received public appreciation. Usman Jalal (1829-1898) of Egypt translated the tragedies of Racine and Corneille. Muhammad Taimur wrote four works on drama and on its theory and history. Mikhael Nuaima (who lived in America) wrote his celebrated drama entitled *Father and Son* (1917). The other writers who enriched the dramatic side are Antun Yazbak, Ahmed Shawki (who wrote *Cleopatra, Majnun, Cambysus,* etc.) and Tannus al-Hurr.

The present tendency among literary men of the East is to follow the European authors in research work and criticism of early authors. Particular interest is taken in bibliography, history of language and literature and philology. A considerable number of books have been written on these subjects in Arabic, Turkish, Iranian and Urdu.

Among the more notable women writers in Arabic are: Warda Yaziji (1838-1924), who was a poetess; Maryana Marrash (1848-1922), the publisher of a journal ; Aisha Taimur (1840-1902), a poetess and prose writer ; Afifa Karam (1883-1924), journalist and novelist ; Maryam Ziyada, (*b.* 1895), writer of a large number of essays on various subjects; Nazira Zain-ud-din, who like Kasim Amin, wrote on women's freedom and emancipation; Najiba, the founder of a journal named *Al-fajr* (1920-24) ; and Salma Saigh (*b.* 1889), whose essays and stories have won great popularity.

In literary criticism, Taha Husain, Ahmad Amin, Zaki Mubarak and Kamil Kilani have an established reputation. Khair-ud-din Zurukli, and Ilyan Sarkis have written on bibliographical topics.

Turkish Literature.

The Turkish languages belong to the Ural-Altaic family, divided into several dialects. The majority of Turkish-speaking people are inhabitants of Russia and Eastern China. Arabic characters were used by all Muslims in Turkestan, Iran, Turkey, Egypt, North Central Africa and India but with the exception of Arabic, they were not suited to the languages spoken by non-Arab Muslims. They were adopted for the facility they gave for reading the *Quran* and other theological and philosophical works in Arabic. The Seljuks were the first Turkish people who conquered Iran, after the decline of the Khilafat. They established a very large empire, stretching from the Mediterranean coast of Asia Minor to the frontiers of China. They assimilated the Iranian civilization and adopted the Iranian language. Their age is considered the golden period of Iranian literature. They encouraged arts and commerce, founded universities and patronized learning. The Usmanli Turks were a branch of the Guzz tribe, who passed through Iran and took refuge under the Seljuks, who had founded a kingdom in Asia Minor and inherited the Turko-Iranian culture from them. The Turk has less initiative, but his capacity for imitation is great. He is called by Europeans the gentleman of Europe. He is polite, honest, simple, brave and submissive to his superior. The Turks of to-day are a mixture of ancient Iranians (who settled in Asia Minor from the time of Achæmenian supremacy), Greeks, Macedonians, Romans, various Semitic nations of the south, Armenians, Kurds, Seljuks and Usmanlis. The Kemalist party, now in power, are striving hard to convert Turkey into a Tartar nation by unifying the language, dress and social habits. They have succeeded to some extent, and now the descendants of Greeks and Iranians take pride in calling themselves genuine Turks and show great enthusiasm in speaking the Turkish language. Armenians and Kurds are the only people who still persist to keep their own, but they have neither foreign support nor strength to defeat the power of the Kemalist Government.

Turkish literature may be divided into three periods. The earliest, which begins with the rise of the Ottoman Empire (1230) and extends to the reign of Sultan Muhammad (1808-1839) may be called the Irano-Turkish period. During this long time, covering over six centuries, Iranian influence was predominant. Ottoman rulers were, on the whole, great patrons of learning. Some of them could themselves write good Iranian, and twenty-five out of thirty-six Sultans were gifted with literary talents. Sultan Salim, the conqueror of Egypt, was a fine scholar in Iranian. He was a poet and the author of *Divan*. While a Turkish Sultan had made Iranian the vehicle for his poetry, his contemporary, the then Iranian Shah, who was his great antagonist, was writing in Turkish. The last Ottoman Khalifa, Sultan Abdul Majid, deposed in 1924, is also an accomplished scholar in various branches of art. The Turkish poets of this period and authors not only imitated the Iranian style in prose and poetry, but even the subject-matter of romance and heroes of lyric poetry, are the same as in Iranian literature. There are Turkish works, in which one finds more Arabic and Iranian than Turkish words. All Iranian characteristics, whether weak or strong, passed away in early Turkish literature. The Seljukid court in Asia Minor received Iranian learned men, who were helped and encouraged, and, therefore, during the Moghal invasion of Iran many Iranians, who could escape the slaughter, migrated to West Asia. Among the earliest of such emigrants, who left their country just before the breaking-up of Khawrazm Empire, was the father of the greatest mystic poet Jalal-ud-din, who, passing through the interior of Iran and crossing over to Syria, finally settled in Asia Minor. Jalal-ud-din wrote the celebrated work *Masnavi,* which contains the best and most illustrative views of Iranian Sufism. He is called *Rumi* or the inhabitant of Rum, the name given by Iranians to Asia Minor. Rumi was also the founder of the Moulvi school of Sufis. His followers were numerous among Turks as well as Iranians. Turkish mysticism has been enriched by Rumi's

views. The romantic heroes of the early Turks are those of Iran, *viz.*, Majnun, Khusroe, Farhad, Laili Shirin, Yusuf and Zulaikha. Their epic heroes are Iranians; metres, rhyme, form of poetry, style, etc., are the same as in Iranian and Arabic. Among the more noteworthy authors and poets of this period a few will be mentioned below.

Poetry.

Sultan Valed, the son of the great Rumi, Shaikhi of Kermiyan, who wrote a romantic poem selecting for his hero Khusroe of Iran and his beloved queen Shirin. Yazzi Oghlu composed a versified biography of the Prophet. Shaikh-Zāda dedicated his work entitled the *History of the Forty Vazirs,* to Sultan Murad II (1421–51). Nijati and Zati were the two important lyrical, and Jamali, Hamdi, and the two poetesses Mihri and Zainab were the romantic poets of the 15th century. Kamal Pasha-Zadan imitated Firdausi, and wrote the popular love-story of *Zulaikha and Yusuf,* and, in reply to Sadi's *Gulistan,* wrote a work named *Nigaristan.* Fuzuli, considered as one of the four great Turkish poets, appears to have originally been an Iranian of Azerbijan, who lived in Baghdad and finally settled in Turkey and became a Turkish subject. His works are Iranian in form and character, with a mixture of Azerbijani-Turkish dialect. He has left a *Divan* of verses, and some pieces of romantic poetry, on the love of Majnun and Laili. Yeni-Zade Naili (died 1668) is known for not only imitating Iranian style but using a large number of Iranian words. His language—to those who do not know Iranian—is quite unintelligible. He has left a *Divan.* In his odes, he follows Fuzuli. Nesimi was a poet and a mystic. He was killed in 1418. He composed verses in Turkish and Iranian. Arabic was also known to him. He was a follower of Fazl-ullah, the chief of *Hurufi* sect, and composed his best verses in praise of the Hurufi doctrine. He left a *Divan* in Iranian and one in Turkish consisting of odes and quatrains. Zati, who was born in 1471 and died in 1546, is considered to be one of

the best Turkish poets, who flourished during the zenith of the Ottoman rule. His contemporary Sultans were Bayazid, Selim, and Sulaiman the Magnificent, in whose honour he composed panegyrics. His poetical composition reaches the large number of about 3,000 odes, 500 *Qasidos* (panegyrics) and 1,000 quatrains. His other works are:—*Sham-o-Parvana*; *Ahmad va Mahmud*; *Ferrukh-Nama* and several other works. None of these has so far been printed. Other poets belonging to the 16th century and worth noting are:—Lami, Baqi, Ruhi, Nevi, Yahya Beg and Abu Said, Nefi, a native of Erzrum in Turkish Armenia, and probably of Kurdish origin, like Fuzuli, had a particular style of his own. This was imitated by his successors. Nabi was a voluminous writer and in his style followed the celebrated Saib of Iran, whose style attained no popularity in its home but was appreciated by Indian and Turkish poets. Sami was the most successful imitator of Nefi. Nadim is supposed to be the greatest poet of the 18th century, in originality of ideas, fluency of diction and beauty of style.

Prose.

Sinan Pasha, the minister of Muhammad, the conqueror of Constantinople, wrote a work entitled *Taazzurat* (Supplications). Ali Chalebi, translated *Anvari-e-suhaili,* itself a translation from the Arabic and the Arabic version also a translation from Pahlavi and the Pahlavi from a Sanskrit work named *Pancha-tantra.* The Turkish translation was called *Humayun Nama* and dedicated to Sultan Suleiman I (1520–1526). Said-ud-din wrote a history of the Ottoman dynasty from its beginnings to the death of Salim I (1512–1520), under the title of *Taj-ut-tawarikh.* Naima followed this work and wrote from 1591 to 1659 A.D. Tash-Kopri Zada and Ata-ulla wrote the biography of the famous saints and legists and Aulia a book on his travels. Haji Khalifa, the much-quoted author by European writers, has written on history, geography, biography and many other subjects. He died in 1658. His work *Kashfuz-Zunun* contains the

names of large number of Iranian, Arabic and Turkish writers and books on various subjects. Veysi wrote a life of the Prophet, Iranian in style, and Asimi translated the Arabic lexicon *Qamus* and the Iranian *Burhan-e-qate*.

Of the poets who flourished during the 18th and early 19th centuries, a few of the more noteworthy may be noted. Partav, Shaikh, Ghaleb, Neshet, Wasif, Izzet, Molla, Akif Pasha and the poetesses Fitnet and Leyla are among these.

Neshet (1735), son of Ahmed Rafi (who was also a poet), studied Iranian and became a teacher in that language. He was a bilingual poet and wrote both in Turkish and Iranian. He has left a *Divan*. He died in 1807. Among his noted pupils were Ghaleb and Partav. Newres (Abdur-Razak), a contemporary of Shah Husain and Nadir, Shahs of Iran, composed verses in Iranian and Turkish and in each of these languages he has left a *Divan*. He also wrote a history of the Turkish war with Nadir Shah. He died in 1762. Wahbi is considered one of the three (the two others were Nedim and Newres) romantic poets who flourished during the reign of Sultan Murad III. He has left a *Divan* and other poems, for example, the romantic *Masnavi* named *Laili-va-Majnun*. He died in 1736. Waisi (Uwais, son of Muhammad), born in 1561 and died in 1628, was a fine prose writer and a poet. He has left a large number of works. Some of these have been published while others are not. Among his more noted works is one named *Khab-name* or the Book of Vision. The subject is a conversation between Alexander the Great and Sultan Ahmad I, which the poet hears in his dream. Waisi is noted for the translation of the Iranian work known as *Anwar-e-Suhaili*.

The second period, though short, is most important. It is chiefly noted for the modernizing spirit that dominates it, influenced largely by European contact and thought. Many works on different subjects were translated from the French into Turkish. Classical Turkish writers had followed the Iranian style and cared more for rhetorical effect than for the subject-matter. The new school, however, was

made up of writers who were admirers of French writers, of French style, and French subjects of fiction and objects of poetical imagination. The modernizing movement began in the reign of that enlightened monarch, Sultan Muhammad, who endeavoured to Europeanize his army and administration and followed by an equal progressive successor Sultan Abdul Majid, whose famous firman *Gul Khana* was the beginning of reform and a new phase of administration based on the European system. This period ended with the Great War of 1914, breaking up old Imperial Turkey into a new and well-knit Republic. Encouragement was given to authors and writers of works on literature. A newspaper was started under the name of *Tasvir-e-Afkar* by Shinasai. The minister Rashed Pasha tried hard to introduce the European system of education, though much opposed by the orthodox class. He formed a literary society named *Anjuman-e-Danish*. The principal early writers were Aqif Pasha and Partav Pasha. The last mentioned translated Rousseau's and Victor Hugo's works into Turkish. Shinasai was born in 1826. He was among the early Turkish writers to use the words *mother* and *nation* in the European sense. He met French writers, such as Lamartine, Earnest Renan, and Desèze.[26] His paper *Tarjaman-e-Ahwal* was written in Turkish undefiled. Like the late Sir Syed Ahmad of Aligarh, he became a torch-bearer for introducing the European style and familiarizing the Turkish public with European literature. He wrote a drama entitled the *Marriage of a Poet,* in which he has criticized the extravagant marriage ceremonies prevalent in Turkey. Zia Pasha, a constitution-seeker and a

[26] Desèze (1750-1823).—A well-known French advocate ; had the courage along with advocate Truncket to defend Louis XVI, when dragged to judgment by the Convention, and who, honourably fulfilling his perilous office, pled for the space of three hours, an honourable pleading "composed almost overnight; courageous yet discreet ; not without ingenuity, and soft pathetic eloquence" ; he was imprisoned for a time, but escaped the scaffold ; on the return of the Bourbons, he was made a peer.

poet, translated several works from the French. Abdullah Jaudat, originally a Kurd (Iranian), born in 1869 and died in 1932, was a poet and a pioneer in reforming Turkish society, religion, language and form of administration. He, along with his Kurdish friend named Ishaq Sukuti, Muhammad Rashid of Circassia and Ibrahim Adham of Albania, was responsible for forming the great Turkish political party named *"Union and Progress"*, and which finally became so powerful an organization that its members could depose Sultan Hamid in 1908. The great Turkish generals and statesmen till the rise of Kamal, were members of this well-known party. Abdullah Jaudat was the author of a large number of works—translations and original. He was one of those whose writings caused the development of the present Turkish literature. Among his works are:—(1) Translation of *Umar-e-Khayyam* ; (2) Translation of Shakespeare's six dramas; (3) *Fen-ne-Ruh* (psychology); (4) *Funun-va-Filsafa* (natural science and philosophy); (5) Translation of Schiller's drama named *Giyom Tel ;* (6) A poem entitled *Tulu'at*; and (7) A poem entitled *Nat-e-Sharif*. He edited a newspaper named *Ijtihad*. His verses are noted for their epigrams. Naji, the last neo-classic writer and poet, was born in 1850. He was a voluminous writer. Among his best works are:—(1) *Ātesh-pāre* a collection of 52 poems in the Western style; and (2) *Sünbüle*, a prose translated in foreign languages. Nameq Kamal, born in 1840, was the creator of the modern style in Turkish prose. He was one of the most popular patriots of the reign of Sultan Abdul Aziz and Abdul Hamid. Besides his mother-tongue, he knew the Iranian, the Arabic, and the French languages. He began to write poems at the early age of 14, and coming into contact with Shinasai, became, under his influence, a lover of Western literature and civilization. He joined with the small circle of educated Turk patriots who were endeavouring to lead a social, literary and political revolution in Turkey. When Shinasai left Constantinople and went West, Nameq Kamal became the editor of his paper.

His political activity made him a suspect in the eyes of the Government and he had to leave Turkey in 1866, together with his friends, Ziya, Refat, Nuri and Ali Suawi to London, where he started a paper named *Mukhbir*. After some time, he went to Paris, and changed his paper's name into *Hurriyat* (Freedom). He also translated, during his stay in Paris, some French works into Turkish and studied law and economics. When he returned to Constantinople, he published a new paper under the name of *Ibrat*. He also wrote his famous drama *Watan* (Motherland), which was very much appreciated by the public, but the Government deported him to Cyprus. He died in 1888. Among his other works may be noted:—(1) *Zawalli Cojuk* (The Poor Child), a drama in three acts (1873); (2) *Akif Bey,* a drama in 5 acts (1874); (3) *Gul-nihal,* a drama in 5 acts (1875); (4) *Jalal-ud-din Khvarezm Shah,* a tragedy in 5 acts (1875); and (5) *Qara Bala* (Black Misfortune), a drama in which the chief character is the daughter of an Indian Emperor. He wrote also two novels, *viz.,* (1) *Ali Bey's Experiences* (1874); and (2) *Jezmi,* a romantic love story (1880). He, besides, wrote on history, on the defence of Islam, biographies of great men, etc. He is considered an ideal prose writer and sincere patriot. Among his friends and pupils were Rijai Zadah, Akram Bey, who was professor in Turkish literature and an officer of high rank, and Abdul Haq Hamid.

The last of these was born in 1852 and received his education in Constantinople and Paris. He passed his life as Turkish Consul in European countries, Iran and India (Bombay). He is considered the founder of the modern style in Turkish poetry. He was among the earliest Turkish poets to follow European models. His parallel in India are Āzād and Hali. He loved India and wrote a number of works connected with Indian life. He was a voluminous novelist, much like Abdul Halim Sharar of Lucknow in India. Among his noted works are:—(1) *Majera-e-Ishq* (Love's Fate); (2) *Dukhtare-Hindu* (A Hindu Girl); (3) *Nesteran* (Lily), in imitation of the French drama

entitled *Corneille;* (4) *Zainab,* a story connected with Afghanistan and India; (5) *Sabr-va-thebat* (Patience and Perseverance); and (6) *Hijla* (The Bridal Chamber). His works, as enumerated, number thirty and come mostly under the heads of fiction and the drama. Among his poetical works is one on Sufism and religious reflections.

Sazai Bey was the author of a novel named *Kuchuk Shai Lar* (Small Things) and *Sar Guzasht.* Ahmad Jaudat wrote a bulky history in twelve volumes, dealing from 1774 to 1825, which is considered an authentic work of this period. Ahmad Midhat was also a voluminous writer. His works are, as counted, number nearly 100, both translations and original works. Ahamad Vafiq compiled two lexicons, one called *Loghat-e-Usmaniya* (Central Asian Turkish). He also translated a drama of Molière from the French, taking care to change the names of the characters into Turkish. Masud Bey, a Russian Turk, wrote a history of the world in six volumes and a history of the Turkish entitled *Abul Faruq.* Abu Zia Tawfiq wrote a history of Turkish literature, which was perhaps the first of its kind undertaken in the Turkish language. The following were the more famous writers and poets in the reign of Abdul Hamid II:—Taufiq Fikrat, whose poetry is patriotic and national. He published his writings serially in the paper *Sarvat-e-Funun* and issued them in book form under the name *Rubab-e-Shikashta* in 1896. He was highly appreciated by the Turkish public. His other poem was written under the name of *Millet Serkesi* (National Song). Khaled Zia wrote his first novel at the age of eighteen and was well received by the public. His work entitled *Milli* (National) is written in the French style. His other works are *Peer uluson Daftari* and *Fardi-va-Sharoka.* He also translated several books from the French into Turkish. He also wrote a book on Sanskrit literature and a novel named *Mai-va-Siah,* which became very popular. Shahabud-din, a poet and prose writer, was the author of *Haj Yulendeh* and *Europe maktab-lari.*

When the Constitution was granted by Sultan Abdul

Hamid, a large number of writers who could not freely express their thoughts and lived in seclusion in exile, returned home and appeared in public. Among these were Muhammad Rauf, author of a novel named *Elul;* Sulaiman Nazif (still alive), originally a Kurd, who devoted his life to the service of Turkey, is well read in Turkish literature; Ahamad Hikmat; Hasan Sirat; Sulaiman Nasib, son of the famous general Sulaiman Pasha, veteran of the Russo-Turkish War (1876-77); Husain Rahmi, author of *Mistress, Murabbiya* and *Sun Arzu* (The Last Hope); and Ahamad Vasim. The reign of Sultan Abdul Hamid is noted, besides the fight for a constitutional government, for two other movements, of which at least in one, the Sultan himself took a very keen interest, *viz.*, Pan-Islamism and Pan-Turkism. Among the Pan-Islamic party, Iranians, Egyptians, Arabs and Afghans joined, but the Pan-Turkish movement was restricted to the Turks alone. A batch of Pan-Turkish poets and writers appeared, and among these were Zia Kiyuk Ālp and Umar Saif-ud-din. They formed a society named "Turk Yerdu". Zia Kiyuk Ālp was a poet as well as a sociologist and nationalist. He died in 1924. His writings, both in prose and poetry, have been published in various Turkish reviews. His language is simple and his subjects are devoted to religious, political and social reforms. The Pan-Turkish party is still in power. The remark may be hazarded that the Kemalists are their representatives. There was another society named *Fajr-e-Ali* (The Rising Morn) and their aim was to introduce the European style in poetry and prose. Khaledah adib Khanum, the authoress of *Yani Turan* (Young Turk), became very popular as a Nationalist. Other writers who may be bracketed with her are Rishad Nuri (a dramatist and romantic writer), author of *Chali Kushu* and *Damgha.* Adham Izzet, author of a novel entitled *Shadran Kavan* (Lunatic), and Raushan Ashraf are both well-known writers of fiction. Raza Taufiq was a philosopher, historian and poet; while Yusuf Zia, a poet and author of *Ekundum Ekina* (Storm over Storms) and *Shāerun Doāsi* (The Prayer of a Poet), and Arjamund Akram, author

of *Khūn-va-īmān* (Blood and Faith), have given a fair description of the heroic deeds of those men who fought under the flag of Mustafa Kemal. Among historians and other classes of writers are:—Abdul Halim Mamduh, Rauf Najdat, Husain, Jāhed, Ismail Habib and Muhammad Sāber.

The Present Period.

The third and the present period begins with the birth of the Turkish Republic and Kemalist movement, whose object is to mould the different races of Asia Minor into one solid, Turkish-speaking nation, and to completely Europeanize it, so that it might not, to any extent, differ from any other European State, either in its social life or the form of its government. They are indifferent to religion, and wish to retain as much of it as can help to render progressive Turkey as a nation. They have given up the Arabic characters—a medium of script to most of the Muslims, which is unfortunately ill-suited not only to Turkish, but also to Iranian and Urdu, and adopted the Roman alphabets, with certain modifications, to make it suit Turkish. Books on science and arts are being translated. A large number of newspapers and magazines are being published. Foreign words, from Arabic and Iranian, are less used, and the tendency is to purge the Turkish language and literature from the domination of these two languages. Kemal Pasha has, in fact, revolutionized government, society, religion and language. We must wait and see the future development of the language in its new setting.

Iranian Literature.

The history of Iranian literature may be divided into Pre-Islamic and Post-Islamic period. The Pre-Islamic period may be further sub-divided into the Avestan period, the Achæmenian period and the Pahlavi period. Of these, the Avestan is the earliest form of the Iranian language in which the hymns of the Zoroastrian creed have been composed. The Avestan dialect has a very close resemblance

to the language of the Vedic Hymns. Its oldest portion named *Gathas* is considered to have been composed during, if not earlier, than Rig-Vedic period. Among the Achæmenian rulers of Iran (about 700 to 330 B.C.), Cyrus, Darius, Xerxes and Arataxerxes I, II, III, have left several inscriptions in Persepolis, Behistan and other parts of Iran. The writing in which these inscriptions have been composed is called cuneiform. Their inscriptions give a very brief account of the deeds and conquests of the said kings. These mark the second period. The third Pre-Islamic period may be called Pahlavi, dating from about 300 B.C. to 900 A.D. Pahlavi is written in the Aramæic alphabet. It is a modified form of old Iranian, and contains many Aramæic words. Its grammar has been simplified, but its alphabet is defective, and therefore its study is found difficult by modern scholars. The quantity of literature in Pahlavi is much larger than in the Avestan and Achæmenian put together. It is represented by books on theology, religion, philosophy, history, fiction and other subjects. It continued to be the medium of religious literature to non-Muslim Iranians as late as the 9th and 10th centuries A.D. Among the last important works written in this dialect is a work entitled *Dinkard,* an encyclopædia of religion and theology in nineteen volumes.

With the death of Yazdagerd, the last Sassanian king, in 651 A.D., Iran became a great province of the Arab Khilafat and by the end of the Umayyad period, a large number of Iranians embraced Islam. They were attached to the new religion and expecting better treatment and higher social position with the ruling class, they Arabicized themselves. They adopted Arabic names, not only for themselves but also for some of their non-Muslim forefathers, and by becoming *Halif* or partners of an Arab tribe, they added the tribal name to their own names. Arabic became the vehicle of their thoughts. They composed their poetical and other works in that language. The earliest Iranian Muslim was a seeker of truth from a village near Isfahan. His Arabic name was Salman, originally a Zoroastrian. He embraced Christianity,

and not being satisfied with the Christian doctrine, accidentally met the Prophet and accepted his teaching. He was a zealous Muslim and so sincerely served the Prophet that once he said, "Salman is a member of my family". During the Khilafat of the second Khalif, he was appointed governor of *Madayan,* the capital of Iran, situated on the banks of the Tigris. He was known for his piety and learning. The non-sympathetic attitude of the Umayyads towards subject nations forced the Iranians into rebellion. They joined Hashimid pretenders and fought for them against the Umayyads and defeated the last Umayyad Khalif in the battle of Zab. By this time, they had well familiarized themselves with Arabic literature. As early as the 7th century A.D., Ziyad, son of Sulaiman, an Iranian born at Isfahan, who lived in Persepolis, became a celebrated poet in the Arabic language. Esmail, son of Yasar, and his brother Muhammad, and Ibrahim were also Arab poets, though they retained their national love for Iran. Hammad, son of Shahpur, was the most celebrated collector and compiler of Pre-Islamic Arab poetry, and the legends and genealogy of Arab tribes. Wahab, son of Munnabbih (638–728 A.D.), was an Iranian whose father and grand-father had emigrated to Yemen during the reign of Khusroe I. Among the greatest and most famous Muslim poets, literary men, philosophers, theologians, etc., we find Iranians whose works were standards of learning not only in Islamic countries but in Europe also. In the meanwhile, the Iranian language, though neglected by its speakers, did not disappear. During the Khilafat of Mamun, the semi-independent rule of an Iranian family, known as Tahirid, was established in Khorassan. This was followed by other independent dynasties who ruled in the extreme north-east Iran, the modern Afghanistan, and north, central and west Iran. By the end of the tenth century A.D., Iran was relieved of the Arab yoke and had its own rulers, some pure Iranians, and others Iranized Turks who ruled under the nominal suzerainty of the Khilafat at Baghdad. These indigenous dynasties once again

encouraged the learning of the vernaculars and caused the renaissance of classical Iranian, which was written just as Urdu, in the Arabic script. Thus the Urdu of Iran was born as early as the 9th century A.D., soon developed into an important language, and eclipsed even Arabic by becoming the *lingua franca* of all Muslim countries in the East. As Urdu is an offshoot of Sanskrit, with a mixture of Iranian and Arabic, and is written in the Arabic script, so Iranian is a daughter of Pahlavi, with a mixture of Arabic and a few Turkish words, and like Urdu is written in the Arabic alphabet. Rudaki was the first great poet of classical Iranian poetry. He lived under the Sammanid king Nasr (913–942 A.D.). His *Divan* of a few thousand verses in ode, panegyric, *masnavi,* and quatrain is still extant. The other famous poet at the Sammanid court was Daqiqi, who attempted the versifying of the epic of the Pre-Islamic Iran, but was killed before completing the work. Sultan Muhammad of Ghazni had a large number of poets at his court. Among these were Unsari, Farrukhi, Manuchehri, Asjudi and, last but not least, Firdausi, the author of the great Persian epic, entitled *Shah Nama.* This book, composed in about sixty-thousand verses, gives the best description of the customs, manners, religion, ethics, and the social and intellectual life of the Iranians. It contains historical events mixed with ancient legends. Firdausi is the most brilliant poet of Iran, whose name and work will always be respected and admired by his countrymen. His *Shah Nama* enjoys the same position in Iran, as the *Mahabharata* in India. Many noted poets imitated his work and versified the stories connected with the family of Rustam, the Indra of Iran and the great hero of the *Shah Nama,* but none could gain the popularity of Firdausi. Asadi was the first imitator. He wrote of the adventures of Gershasp, the great-grand-father of Rustam. This was followed by other works on the heroic deeds of Sam, Banu Geshasp, Burzu, Shariyar, Framarz, Jehangir, etc., all connected with Rustam, as his ancestors or descendants. In 1037 A.D., the Seljukid chief succeeded in founding

an Empire which stretched from Central Asia in the East to Asia Minor in the West. After the fall of the Sassanian dynasty, for the first time, the whole of Iran passed under the rule once again of a single authority, administered for thirty years by an Iranian statesman, the celebrated Nizam-ul-Mulk. The Seljukid kings were great patrons of learning. During the early period of their rule, Iran enjoyed the greatest prosperity, and it was in this period that the most celebrated poets, theologians and early Sufis flourished. Among them were the following:—Adib Saber, Moazzi, Rashid Watwat, Abdul Wase Jabali, Anwari, and his rival Khaqani. All these were celebrated panegyrics. Suzani was noted for satire but is also known for poems of mirth. Kamal-ud-din of Isfahan, who praised the chiefs of Iraq and Iran, gained the title of "Creator of Thoughts". The last great poet of this period was Nizami, the author of the most romantic and lyrical poem in Iranian. He was born in about 1143 A.D., and died in 1203 A.D. For brilliancy and popularity, it stands next to the *Shah Nama.* Nizami has depicted the best picture of human passion. His heroes were Sassanian kings and the celebrated Arab lover known as Majnun. Like the *Shah Nama,* his poems also were imitated by many other Iranian and non-Iranian poets, but none could reach his high standard. The prosperity enjoyed in Iran under the Seljukid and Khawrazm Shahs was followed by the great calamity, which the Moghals, when they invaded West Asia and East Europe, brought about under the famous Chengiz Khan. Their object was to plunder and destroy cities, to kill men and women, to burn cultivation, and to lay waste all traces of civilization. Eastern Iran, which was the cradle of Iranian civilization and the home of Muslim philosophers, traditionists, theologians and poets, lay waste at his feet. It is now called Turkestan, which is the best proof that it could not regain its former prosperity, much less its original inhabitants. Chengiz passed away but his descendants continued the work of devastation and conquest, till the final settlement of the Chengiz dynasty in Iran. The other princes

of the Chengiz family were the great rulers of China, Central Asia and South Russia. During their rule, China re-opened commercial relations with Iran. A number of Chinese artists and artisans found their way to Iran and many Iranian scholars settled in China. Fortunately, the Moghal branch, which ruled over Iran, adopted the religion of their oppressed subjects and became reconciled to them. There was a revival of learning and arts, which reached its zenith in the rule of the Timurid princes. The Moghal period of Iranian art and literature is noted for the development of Irano-Chinese style in painting, which was introduced by Moghal rulers in India. In literature, many important works were written, among them being the following:—*Jahan gusha* by Ata malak Juvaini, *Vassaf* by Abdulla, son of Fazlulla, *Jama-ut-Tawarikh* by Rashid-ud-din Fazlul-lah, *Gozidah* by Hamdulla Mustaufi, *Rauzatus-safa* by Muhammad Khavend Shah, and *Habib-us-siyar* by his grandson Ghias-ud-din. All these works are on history. Among biographers of the poets, the following are worthy of note :—Tazkara-e-Doulat Shah, and Labul-lubab of Aufi. Among the Sufi poets of the period were Jalal-ud-din Rumi (1207-1273), author of *Masnavi* in six volumes, *Iraqi* and *Auhadud-din;* Nasurid-din Tusi (author of *Akhlaq-e-Nasari*); Jalal-ud-din Dawani (of *Akhlaq-e-Jalali*), Kashafi (of *Akhlaq-e-Mohsani*), and Sadi (1182-1292), the celebrated author of *Gulistan* and *Bustan* were the chief writers on ethics and morals during this period. Among the best and most celebrated ode writers were:—Sadi, who has left a *Divan* of odes; Hafiz, the mystic ode composer (*d.* 1389) whose lyrical composition proved so attractive that in his life-time his verses were sung all over Iran and beyond Iran, in Turkey and India. His contemporaries were Slaman of Sava (*d.* 1377), Kamal of Khujand (*d.* 1431), Shirin of Maghrabi (*d.* 1406). Nematullah, a Sufi sage (1431), who was admired and found followers in Deccan (India), Qasim-anwar, Fighani, Wahshi, Bāfiqi, and Jâmi, who was the last great poet of this period. Among the great artists, whose school of

painting prevailed not only in Iran but also in India for about three centuries, were Bahżad and his pupil Mirak.

The Moghal period of Iranian history ends in about 1525 A.D., when a new indigenous dynasty named Safavi was established in Iran. The ancestor of the Safavi family was one Shaik Safiyud-din, a Sufi sage, who lived in Aradabil (North-West Iran). He was admired and respected by Timurlane. When Timur returned from his expedition in Asia Minor, he had a large number of Turkish captives, whom he released at the request of Safiyud-din. These men became his followers and devotees, and remained loyal to his family after his death. Among his descendants, Junaid married a sister of the reigning king Uzun Hasan and by her had a son named Haidar, whose ambition was more to rule than to remain a Sufi *Pir*. Though he failed in his object, his young son Ismail succeeded in founding the glorious Safavid Empire. At this time, two other power Muslim Empires existed or began to exist in the West and East of Iran. The rulers of these were the Ottoman Sultans of Turkey and Timured Emperors of India. Both of these were followers of the Sunni sect in Islam. To make their position strong and their dynasty well established, the Safavids supported Shiism in Iran, whose followers till that time were weak. Thus Iran became secluded from the two sides. Sunni Iranians were persecuted and driven out of the country or were made to embrace the new established State religion. Ismail was followed by Shah Tahmasp and Abbas the Great, who were the contemporaries of Humayun and Akbar in India. The Safavid kings re-established internal peace and tranquillity and encouraged commerce and home industries and opened foreign relations. They could not encourage Sufism because as Sufi *Pirs* they had gained an Empire and were afraid that their example may be repeated by another Sufi *Pir*. Sufis and Sunnis were persecuted and Shiah theologians were well encouraged, supported and respected. Hence this period is noted for a number of works on Shiah theology.

Some of the Shiah theologians were interested in Philosophy and so there was a revival of studies in that subject, in which several important works were written during the period. Among these there is a work entitled *Asfar* in four volumes, written by Mulla Sadra of Shiraz. The Safavid period was followed by the Afshar and Qajar, when once again the famous *Qasida* (panegyrics) writers flourished. Qajar kings were themselves poets and gave encouragement to poetry. Their period is noted for the rise of the European powers and the fall of Asiatic nations. A large number of poets and authors existed but they are neither known for any originality nor did they acquire any fame, not certainly the fame of early great poets known to Iran. Towards the end of this period, for the first time, drama attracted attention in Iran. Its beginning was in the religious ceremony of the *Moharrum* started since the time of the Safavids. It was owing to the influence of European literature that drama developed into a regular subject. The earliest drama in modern Iran was a translation from a French work entitled *Le Misanthrope* published in 1869. This was followed by other translations and independent works.

Nasar-ud-din, the fourth ruler of the Qajar dynasty, was crowned in 1896. The chief events of his reign are the rise of Babi and Bahai sects and the modernization of Iran. The former, in spite of severe persecution and execution of its leader Mirza Ali Mohamed Bab, and the deportation of his followers, made considerable progress both in and outside of Iran. The Bahai Iranian literature has characteristics peculiar to itself. According to Mr. Gobineau, it is dull, stiff and devoid of brilliance and in course of time it may develop into a separate branch of Iranian literature. Nasar-ud-din made three journeys to Europe. He was a man of weak character and showed no initiative in reforming the country. In the meantime, his subjects, who followed his example and travelled through Europe, imbibed the ideas of constitutional monarchy prevailing there and some followed the Pan-Islamist Syed Jamal-ud-din of Hamadan, known as

Afghani. There was a strong propaganda for constitutional Government. In consequence, Nasar-ud-din was assassinated by an admirer of Jamal-ud-din, named Mirza Riza. Muzaffar-ud-din succeeded his father but during his reign the affairs of Iran became worse. A revolution took place towards the end of his reign, and though a Constitution was granted by the dying Shah, his successor Muhammad Ali resisted and the result was a continuation of the revolutionary propaganda till the year 1920. During this period, a revolutionary and patriotic literature, both in prose and poetry, was developed. Its peculiar features are its simplicity of language, absence of old similes and metaphors, and the use of words taken from the European languages, especially French. The mystic and epic types were changed into the national and the patriotic. Women also took great interest both in poetry and prose. Jahangir Khan, editor of the *Sure-Irafil,* Bahar, Mirza Ali Akbar Khan Dakhau, Syed Ashruf of Resht, Aref of Qazvin, Pur Dawood and many others are the poets and writers of this revolutionary period.

Besides the above, Iranian literature also developed outside of Iran, particularly in India, which is considered the second home of the Iranian language. The earliest known Iranian author in India was Abu Raihan Albiruni, who studied Sanskrit and wrote the *History of India,* in which Indian astronomy and philosophy and other subjects were dealt with by him. Abu Saleh, son of Shoeb, translated Indian ancient works (probably the *Mahabharata*) from Sanskrit into Iranian, which again was translated by Abul Hasan Ali Jili (1026 A.D.) into Iranian. *Chach Nama, Tarikh-e-masumi, Tarikhe-e-Taheri, Tohaful-Kiram* are all works written on the history of Sindh. *Tarikh-e-Yamini,* a history of Mahmud and his father was originally written in Arabic but translated into Iranian. *Tarikhe-e-Baihaqi* also was connected with the history of the Ghaznavids. Hasan Nizami of Nishapur wrote *Tajut-ul-Maaser,* a history of the reign of Qutb-ud-din Aibak. *Tabaqat-e-Nasiri,* a voluminous work in 23 books, treats with the Islamic and Pre-Islamic

history of Western and Central Asia, of which books Nos. XI, XIX, XX, XXI are connected with India. Its author Usman, son of Siraj-ud-din of Juzjan, was the Principal of Firuzi College at Uch and the Nasariyya College at Delhi. He was a contemporary of Balban. Amir Khusroe, the celebrated poet, wrote *Tarikh-e-Alai* or the history of the reign of Ala-ud-din Khilji. *Tarikhe-Firuz Shah,* which is a history of India from the reign of Balban to Firuz Shah Tughlaq, was written by Zia-ud-din Barni. Yahya, son of Ahamad Sirhindi, wrote the *Tarikh-e-Mubarakshahi,* in which he has given a careful account of the Sayyed dynasty. Emperor Baber's *Tuzuk* or Autobiography is well known in Europe and often quoted by European authors. It was translated by Abdur Rahim Khan-e-Khanan from Turkish into Iranian. Several books were written on the history of Sher Shah, the Afghan rival of Humayun, and his family. One, for instance, was by Abbas Khan Shirwani, and Abdulla the author of *Tarikhe-Daudi,* in which he commences from the reign of Bahlul up to Daud Shah, the last Afghan ruler, and another is the *Tarikh-e-Salatin Afghan* by Ahamad Yadgar. Haider Mirza Doghlut, a cousin of Baber, wrote a history of the Moghals with geographical accounts of Central Asia, ending with an account of Kashmir and India. Abul Fazl, the famous minister of Akbar, wrote two important works, *viz., Akbar Nama,* a history of Akbar, in a florid and figurative style and the *Ain-a-Akbari.* His brother Faizi was a poet and the author of a number of books, including a versified reproduction of the story of *Nala and Damayanti* and the *Mahabharata* in Iranian. Muhammad Qasim Hindu Shah, whose father had come from Iran and settled in the Deccan, wrote an important history entitled as *Tarikh-e-Frishta,* beginning with an imperfect description of the Hindu period. Its importance as a work on history begins with the reign of Akbar in the north and Ibrahim Adil Shah in the Deccan. It is also valuable for the account of the Sufi saints in India which is included in it. Emperor Jehangir also has written an autobiography. Muhammad Sharif (*alias* Motamod

Khan) was the author of a valuable work entitled *Iqbal Nama* of Jehangir.

Indo-Iranian poets who were either Iranians settled in India or Indian Muslims or Hindus, are numerous and the quantity of their poetry is very great. Among the earliest poets were Abul Faraj Runi and Masud Sad Salman. contemporaries of the Ghaznavid rulers. During the period of the Slave and Khilji dynasties, Amir Khusroe, a bilingual poet, composed verses in Iranian and Hindi. He and his friend Hasan are considered to be the best poets of their age. Baber and his descendants attracted a large number of learned men from Iran to their court. Among these are Zahuri, Urfi, Kalim Hamadani, Ghazzali Mashadi, Nemat Khan-e-ali, Sarmad, Naziri, Taleb Ameli, Qasem-e-Divana, Tughrai. Ghaleb was a celebrated poet whose grandfather had come from Central Asia and settled in India. To-day, the greatest Iranian poet of India is Sir Muhammad Iqbal, who is a Kashmiri by birth and a Brahmin by descent. He has adopted Iranian as the vehicle of his philosophy and poetry. In the eighteenth century, English as official and Urdu as the spoken language, completely substituted Iranian.

Urdu and Hindi Literature.

Urdu of to-day and Hindi, are both offshoots of an older Hindi dialect spoken in the United Provinces of Agra and Oudh. It is difficult to fix their direct relation to any particular dialect as both are spoken over a large area, particularly so Urdu, and have undergone so much mixture. There is no doubt that all parts of India, at least the United Provinces, have contributed to their development. To-day both claim to be the *lingua franca* of India; Hindi recently popularized by the Hindus and Urdu by the Muslims. One as a written language is enriched by Iranian and Arabic and the other by Sanskrit. The spoken Urdu in different parts of India has its local peculiarities. The best and purest Urdu is spoken in the United Provinces and in the

vicinity of Delhi. Dekhani Urdu is a mixture of Marathi, Telugu and other Dravidian dialects. Hindi and Urdu are different in name, but one in origin and spirit. Urdu is the Hindi which has been Iranized during Muslim rule in India. One may consider the condition of present-day Kannada, as spoken by educated classes. In each sentence, one or two or a number of English words are used. Supposing if such Kannada became the written language, it would be called the Kannada-Urdu. The same development took place for Hindi, when Iranian became and prevailed the court language all over the Muslim courts in India. Urdu is more the outcome of Hindu needs than those of Muslims. Moghal, Afghan and Iranian nobles used to speak with each other in Iranian, and their correspondence also was in that language. But Hindus who worked under them and received education in Iranian, made a mixture of Iranian with their mother-tongue Hindi. The result of such mixture was what came to be called Urdu, which was used by Muslims in their dealings with the Hindus. All important public transactions, such as Government accounts, Royal decrees, official correspondence, etc., were written in Iranian. Even Hindu courts followed this rule. Urdu came to the front when the doors of Iran and Afghanistan were closed to India, and the Moghals lost their supremacy at Delhi. They came more and more into direct contact with the Hindus, and became more and more accustomed to speak in Urdu. The last Moghal Emperor, perhaps, was the first to write his royal correspondence in Urdu. In fact, Urdu was encouraged more by the British, to temporarily replace the official Iranian. When the English became the rulers of India, Hindus reverted to some extent to their own mother-tongue Hindi and in place of Iranian, began to study English. Urdu literature reached its perfection at Delhi and Lucknow, under the influence of the poets of the 18th and 19th centuries. The earliest specimen of Hindi poetry, which shows direct contact with Iranian and has Iranian words intermingled in it, is *Prithwi-Raj Rāisa,* a composition of Chand Bardai,

a court poet of Prithwi Raj, the contemporary of Shahab-ud-din Ghori. Chand Bardai was a Punjabi, a native of Lahore. His poem contains a few Iranian words. But his Hindi predecessors are supposed to be Iranian poets. Abul Faraj Runi and Masud Sad Salman, both of whom flourished in the early days of the Ghaznavid dynasty, have each left a *Divan* of verses in Hindi and naturally with some mixture of Iranian. Their Hindi compositions are, however, not extant. Shah Sharaf-ud-din Ahamad Yahya Muniri, who was a contemporary of the Slave and Khilji kings of Delhi, composed a number of verses in Hindi. His extant work is entitled *Kajmandra*. Next is a poem named *Padmavat* of Jais, who was attached to the court of the Raja of Amethi. He wrote this work in 1540 in pure Hindi as spoken in Oudh. The heroine of the work is *Padmavati,* wife of Bhim Singh, Raja of Chitore, whose beauty caused a pretext to Ala-ud-din Khilji for besieging Chitore. Ere this, Amir Khusroe, the celebrated poet in Iranian, had also composed some verses in Hindi, but his metres are Iranian. Kabir (1440-1516) and Tulsi Das (1550-1624), the two great Hindi poets, have used a number of Iranian words in their compositions. The earliest spread of Hindi into the Deccan was due to the early migration of the Aryans to the south. When Ala-ud-din invaded the Deccan and Muhammad Tuglaq made Doulatabad his capital, a large number of northern Hindus and Muslims came to the Deccan. Most of these, owing to the establishment of the Bahmani Kingdom, remained in the south. By this time the northern Empire was divided among a number of Afghan chiefs, and in the Deccan the Bahmani Kingdom had been established. Muslims were in a great minority and the stream of emigrants from the north was meagre. A few Iranians and Arabs who could venture the sea-voyage were themselves absorbed among the natives. Hence they had to adopt the vernacular as their home language. The Deccani kings of Bijapur, Golconda, Bidar, Birar, and the state of Nizam Shah had few Arabs and Iranians to help them in their work of administration

and there was constant rivalry between the nobility of these two nations. Ibrahim Adil Shah of Bijapur was a great lover of Indian music and a scholar in the local vernacular. He wanted to weaken the power of Iranian officials and therefore he changed the language of the revenue department from Iranian into Hindi. In consequence of his orders, Iranians had to give way to Hindu clerks, most of whom were Brahmins. Ibrahim Adil Shah himself wrote a book on music in Hindi, entitled *Nauras*. His contemporary kings of Golconda, such as Quliqutb Shah (1581-1611), Muhammad Shah (1611-25), Abdulla Shah (1625-72) and Abul Hasan Tana Shah (1672-1687) were all acquainted with and spoke Deccani Hindi, and composed verses in that language. Shuja-ud-din Nuri, an Iranian domiciled in Gujarat, became tutor to the minister's son in Golconda. He was well versed in Hindi and is considered an early Hindi Muslim poet. While Hindi was replacing Iranian in the Deccan, Akbar's minister Raja Todar Mal was forcing Iranian upon his Hindu subordinates. He was Minister of Finance, and the revenue accounts were kept in Hindi. But he substituted Iranian and commanded Hindu officials to learn that language. On the other hand, a number of Muslim learned men, such as Mirza Abdur Rahim, Khane-Khanan and Faizi, the elder brother of Abul Fazl, had studied Sanskrit and the latter had translated a number of Sanskrit works into Iranian. Among them is his beautiful poem entitled *Nal-Daman,* or the love story of Nala and Damayanti. Thus while Hindus were eager to familiarize themselves with the language of their rulers, the ruling class were becoming more and more Indianised.

In the south, a great teacher named Ramanuja taught devotion to Vishnu. Rāmachandra, the great legendary Aryan hero, became an object of worship. To him Krishna, another hero, was added. Both were recognized as *avatars* of Vishnu, and their cult became popular all over India. While Rama's cult is based upon the mutual affection of father and son, Krishna's was identified with devotional attachment. Both these are natural to humanity

and play an important part in the life of human beings. In the beginning of the 15th century, Ramanand, a follower of the sect of Ramanuja, migrated to North India, and expounded the teaching of Vaishnavism. His composition of *bhajanas* and other short poems are in Hindi. Among his disciples was a weaver, supposed to have been originally a Muslim, named Kabir. He made Ramachandra identical with the Supreme Deity. His Hindi verses are extremely popular. Emperor Akbar's court musician Tan Sen was a Hindi poet. His verses in praise of the Emperor are still extant. Raja Birbal, the Emperor's favourite minister, was also a poet and a musician. He was appointed the *Kabi-Raj* (or Poet Laureate) at his court. This distinguished office continued during the reign of other Moghal rulers. Even Aurangzeb, who was comparatively indifferent to poetry, had a *Kabi-Raj* in his *durbar*. Among Muslims, Khan-e-Khanan, the celebrated son of Biram Khan, was a poet, both in Iranian and Hindi. His *dohas* and *kabitas* are extant. Krishna Das Payahari, Parmanand Das, Kumbhan Das, Chatur Bhujdas, Chit Swami, Nandas, Gobindas and the blind Sur Das are the more celebrated poets in the *Braj Bhasha* dialect. The last named was a devotee of Sri Krishna. His *bhajanas* are said to be as many as 60,000 verses. Like Faizi, he also versified the story of *Nala and Damayanti*. But the greatest of the 16th century poets was Tulsi Das, the author of the *Ramayana,* a monumental work in Hindi. Keshab Das, a contemporary of Akbar and Jehangir, composed *Rasik-priya, Kavi-Priya, Ramachandrika* and *Vigyangita*. Bihari Lal's *Sat-sai* (Seven Centuries) was composed in the reign of Aurangzeb and is perhaps the best specimen of Hindi poetry extant. Nawaz, a Hindi poet, translated the drama of *Sakuntala,* by order of the Emperor Farrukh Siyar (1712-19) into the then current Urdu. Thus Hindus and Muslims were both responsible in mixing up Hindi with Iranian and founding a new dialect. The best writers in Iranian, whether a man from Iran domiciled in India or an Indian attracted to Iran, have used now and then Hindi

words in their works. Such were Zahuri, the Iranian poet; Abul Fazl, Akbar's minister; and Emperor Aurangzeb in his private correspondence. On the other hand, Hindu poets have freely inserted Iranian and Arabic words, idioms, etc., in their prose and poetry, particularly those who had received education in Iranian. The result was the formation of an Iranian peculiar to India, and a Hindi specialized by Iranian scholars, which afterwards took the name of Urdu, Rekhta or Hindustani. Both Hindi and Urdu are the same in substance and in grammatical construction, but different in script and prosody. Like the classical Turkish poets, Indian Urdu poets moulded their poems in imitation of Iranian. Their figures of speech are all from Persian poetry, and Iranian in its turn borrowed from Arab literature. Hence, we may say that Iranian thoughts and mystic ideas all have passed into Urdu. But we must express our disappointment that Urdu poets have paid less attention to the original and natural source of enriching Urdu through Sanskrit literature. This is due to their ignorance of that language and the political condition of Hindus. A few exceptions do not satisfy an admirer. The time has come when we must remove this defect and must do what we have not done in the past. Urdu poetry originated in the Punjab and the U. P. but developed in the Deccan. The encouragement received from the kings of Bijapur and other Deccan states was great. The Bahmani kings had, from the very start, a Brahmin as prime minister, and a large number of minor Hindu officials. The Hindi of the Deccan was a mixture of Konkani and other South Indian dialects and the early Hindi poets and authors composed their poems and wrote their works in this dialect. Among them, besides those already mentioned, may be noted a few here. Ibn Nishati composed two poems entitled *Toti-Nama* (Book of Parrots) which had its origin in Sanskrit, *Suka-saptati,* and *Phul-Ban* derived from an Iranian work named *Basatin.* Tahsin-ud-din versified the story of *Kamarupa and Kala.* Nusrati composed a book named *Gulshan-e-Ishq* (1657),

a love story of *Manohar and Madmalati.* He was also the author of a work entitled *Ali-Nama* (or life of Ali Adil Shah of Bijapur). Towards the end of the 17th century, Bijapur and Golconda were overthrown and annexed to the Empire of the great Moghals. The Deccani poets lost their patrons in the south and Delhi became the centre for the study of Hindi. Wali, the great Deccan poet, thrice visited the capital and drew the attention of Delhi literary circles towards his poetry. He found many sympathisers for the new field in Indian literature. The early Delhi Hindi and Urdu poets were Abru, Hatim, Mazhar, Naji, Tāban. These poets were the translators of Iranian thoughts and imitators of Iranian style, and being nearer to the source of Iranian culture, they made Urdu a prototype of Iranian modes. Their favourite figures of speech was *ihām* or using words with double meanings, one far-fetched and the other obvious, and leaving the reader to choose one or the other according to his taste and ability.

These were followed by the great masters of Urdu poetry such as Mir Dard, a celebrated Sufi poet; Sauda, a great panegyrist; and Mir Taqi Mir, a master of lyrical poetry. Mir's Odes are considered among the best in Urdu and are admired and appreciated by all the later poets. But the supremacy enjoyed by Delhi as the capital of the Indian Empire from the age of Wali was of short duration. The invasions of Nadir Shah and Ahmad Shah Abdali and the rise of Mahratta power, made the life of inhabitants of Delhi extremely miserable. Shah Alam, the Emperor, (1760-1806), was blinded and finally became a pensioner of the British East India Company. The centre of literary activity shifted to Lucknow, which was under the rule of semi-independent Nawabs. Their ancestor had come to India from Iran, and rising in power, was appointed Governor of Oudh during the reign of Muhammad Shah. His son-in-law made himself master of that province. He was a Shiah, and therefore in a short time he and his descendants made Lucknow the stronghold of Shiahism in India. He encouraged poets who

praised the deeds of Shiah Imams. Among them was Husain, the grandson of the Prophet, who was the martyr at Kerbela.[27] A group of elegy composers appeared, who devoted their life in versifying the tragic death of Husain. These were called *Marsiago*. Their number was great, and among them, like Mir Anis and Mirza Dabir, whole families became elegiac poets. Their descendants made elegy their profession, and received much encouragement from the public. The whole month of *Moharrum* was given up for mourning over the sad and tragic death of Husain. Even Hindus joined such gatherings, and showed their devotion to Husain. The elegy thus composed in India, particularly by Anis and Dabir, is held to be far superior as a piece of poetry to any to be found in the other Islamic languages, including Iranian and Arabic.

Among the other Lucknow poets of the 18th century and first half of the 19th century may be mentioned a few others. Among these are Insha, Jur'at, Mushafi, Ātash, Nāsikh and others. All these wrote poetical *Divans*. They have improved and reformed the language but the ideas are the same as those of the early poets. During the nominal reign of Siraj-ud-din Bahadur Shah, the last Moghal Emperor, Urdu poetry revived at Delhi. Ghaleb, Momin and Zouq, the three great poets of the West, proved themselves superior to contemporary Lucknow poets in the subtleties of their thought, in the beauty of language employed by them and in the study of the human mind they showed. Zouq was poetical preceptor to the Emperor, who was himself a tolerably good poet, judging from the *Divan* he has left. In the Deccan, Chandulal, the minister of Hyderabad, whose pen-name was Shādān (1766–1845), was an Iranian and Urdu poet. He was, besides, a patron of Urdu poets in Hyderabad. Wajid Ali Shah of Oudh, who like his contemporary Bahadur Shah,

[27] A holy town, 60 miles south-west of Baghdad. The pilgrims who frequent it, number at least 200,000 annually, the sanctity of the place arising from its being built on the battle-field where Husain, son of Ali and Fatima, perished (680 A.D.).

the Emperor at Delhi, was the last ruler of his dynasty, was a poet, a musician and an expert in the art of dancing. In his private life, he was an orthodox Muslim or a pious Shiah. His pen-name was Akhtar. He is known to have introduced the Urdu drama in Lucknow. The earliest drama in that language, written by his order, was entitled *Inder-Sabha* and composed by Amanat. It was a re-production of some old work in Sanskrit. Inder is the Indra of the Vedic period. The heroine, Sabz Pari (Green Fairy), represented fertility and her beloved is Gulfam or one whose body is like a flower. Kala Dev (or the night) helps the lovers and Lal Dev (or the day), exposes their love. The end is comedy. Sabz Pari is united to her beloved Gulfam.

After the fall of Delhi and Lucknow, the rallying points of Urdu authors and poets were Rampur and Hyderabad, and a few of the smaller Indian States. British officials have also shown interest in Urdu and to a less extent in Hindi. Dr. John Gilchrist[2] invited a number of distinguished Hindu and Muslim scholars to Calcutta. These wanted to support and patronise Urdu at the cost of Iranian, which was the court language of the Moghals. This political move was a blessing in disguise to Urdu. A large number of eminent Urdu scholars gathered together in that city, and under the supervision of British officials wrote a number of books. Among these are:—Syed Hyder Bakhsh (*d.* 1828), who composed *Tota Kahani, Araishe-mahfal, Dah Majlis,* etc.;

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[2] Born in 1759; educated at Heriot's Hospital, Edinburgh; joined E. I. Co.'s medical service, 1794. He was the first to reduce to a system the Hindustani language; he published a dictionary and grammar in it and popularized its study. He was also well-versed in Sanskrit and Iranian. The Marquis of Wellesley made him Principal of the College of Fort William at Calcutta, in 1800. He supervised the preparation of works in Hindi and Urdu by Indian scholars, and himself wrote chiefly in those languages. He left India in 1804; was made LL.D. at Edinburgh; acted as Professor of Oriental Languages at Haileybury 1806–1809. Died in Paris, January 9, 1841. A scholarship in his name was founded in Calcutta.

Husaini wrote *Akhleq-e-Hindi* (Indian morals), an indirect translation of the Sanskrit *Hitōpadēsa;* and Mir Amman wrote *Bagh-o-Bahar.* Hafiz-ud-din Ahamad translated the *Iyar-e-Danesh* (of Abul Fazl) which originally was done from the Sanskrit *Panchatantra.* Nihal Chand translated an Indian story known as *Gule-bakavali* and named it *Muzh-abe-Ishq.* Jawan was the translator of the celebrated drama of *Sakuntala* and wrote a book named *Bara-masa* (Twelve Months) to which an account of the Hindu and Muslim festivals was also added. Ikram Ali translated a portion of an important work in Arabic entitled *Ikhwan-us-safa.* Sri Lallu Lal, a Brahmin of Gujarat, translated several books into Hindi. Among them were his *Prem-sagar,* a portion of the *Bhagavata Purana* and *Rajaniti,* a translation of the *Hitōpadēsa,* and wrote short stories in Hindi and Urdu, under the title of *Latāef-e-Hindi.* Mazhar Ali joined with him in writing a book named *Baital Pachchisi,* and Jawan helped him in completing another such work entitled *Singhasam Battisi* or the legends of Raja Vikramāditya.

The last half of the 19th century was the beginning of a new period, in which attention was drawn towards Western civilization. Authors as well as poets instead of seeking shelter at the courts of Nawabs and kings, addressed the public direct, and sought their approval and support. It was the beginning of the political awakening among educated Hindus, and for Muslims to reconcile themselves to their British masters. Sir Syed Ahmad and his party grasped the critical position of their co-religionists and created a sense of loyalty on the side of Muslim towards the Government and tried to win its confidence in favour of their Muslim subjects. Aligarh became the centre of the new Muslim culture and learning. The object aimed at was to imitate Western ideas, to adapt the Western style in prose and to absorb the Western way of thinking and looking on natural beauties. Western poets came to be read, though the first batch of scholars were ignorant of the English language. They sought help from various translations and thus helped to

originate a new style. These were Muhammad Husain Āzād, Sir Syed Ahmad, Hāli, Zakaulla, Hāfiz Nazir Ahamad, Shibli, Cheragh Ali, Syed Ali Bilgrami, Syed Husain Bilgrami, Syed Ahamad Dehlvi and others. Important books, including the biography of distinguished men, the history of India and a commentary on the *Quran,* aiming at harmony with European thoughts and in reply to Western critics, were attempted. Novels were written in imitation of English authors. Among the more celebrated novelists were Pandit Rathan Nath Sarshar, who was a voluminous writer. His book *Fisana-e-Āzād* in four big volumes, *Sair Kohsar, Khudai fanjadar* and several others received public approval and admiration. Abdul Halim Sharar of Lucknow was the author of a large number of novels and so was Sajjad Husain. Jwala Prasad Barq translated several novels from the Bengali into Urdu. Rāshid-ul-Khairi, known as a painter of sorrows, became famous as a novelist especially in connection with the cause of the advancement of women. A large number of dramas came to be written, mostly translated from the Bengali and English. Though, on the whole, Urdu drama is inferior to what has been accomplished in some other Vernaculars, such as the Bengali, the attempt itself is worthy of note.

Among other Hindu writers, Girdhari Prasad Barq was a scholar in Sanskrit, Iranian and Urdu. He had also studied Arabic. He wrote a large number of works in Urdu, among them is his versified translation of the *Bhāgavata.* He is noted for expounding the Sufi teaching and Eastern philosophy. Munshi Durga Sohai Surur is the author of a work entitled *Khum-Khana-e-Surur.* Raja Kishan Prasad, Prime Minister of Hyderabad, under the pen-name of Shād, is a poet both in Urdu and Iranian. The last great poet of this period, following the old style, was Nawab Mirza Dāgh, a pupil of Zauq and poetical preceptor of the late Mir Mohabub Ali Khan, the Nizam of Deccan. He has left several *Divans* in Urdu.

Modern Hindi and Urdu.

Unlike in Iran and Turkey, modern writers in India keep no fixed ideas in view. The awakening began with a mania for Western civilization and developed into fanaticism and got automatically suspended with the rise of communal prejudice and lukewarm patriotism. Among the best Urdu and Iranian writers of this period is Sir Muhammad Iqbal, a writer of vast learning and information. He started writing poetry as an Indian Sufi, became an enthusiastic Nationalist, changed into a Pan-Islamist and has recently appeared as an expounder of the theory of self-assertion, which he has versified in his book named *Israr-e-Khudi*. His elder contemporary, who began with a more fixed ideal, was Syed Akbar Husain. Akbar was born in 1846 and died in 1921. He left three *Kulliyyat* in Urdu poetry. His language is humorous and sarcastic. His aim is to reform society in all its cultural aspects. He does not approve of the blind imitation of European civilization. He wants Indians to remain Indian in spirit and appearance, and to remove such defects which bar their progress. His verses are instructive and simple in style. He has absorbed a number of English words. The other living poets are Josh, Aziz, Safi, Niaz of Fatehpur, Hādi, Saqeb, Majid, Nahshar, Kaukab, Yās, Ravān, Shāter, etc. None of these has yet distinguished himself as an original thinker or founder of a new school such as the distinguished Tagore of Bengal. The late Lala Sri Ram compiled a biography of poets, entitled *Khum-Khan-e-javid* which is perhaps the most comprehensive one of its kind in Urdu. Four volumes have already been published by him and several volumes from the hands of other scholars may follow. The Osmania University, the present stronghold of Urdu, was established in 1918 and Urdu has been made in it the medium both for the study of arts and the sciences. It has been recognized by her sister Universities in India. A Bureau of Translation also has been attached to the University and considering the short time it has been in existence, its achievement should be deemed

worthy of praise. A large number of books on the sciences and arts have been translated from English, Arabic and Iranian. If such activity and progress is maintained at a high level, Hyderabad may well become a great centre of Urdu learning in India.

Position of Urdu among Modern Indian Languages.

As already stated, Urdu is an outcome of the combined efforts of Hindus and Muslims, and no other language in India can lay claim to such a distinction. It is the reservoir of Iranian, Semitic, Turkish and Indian linguistic tradition and history, in fact the four great cultures of Asia. For years, it has been freely absorbing European culture as well. It is spoken or understood all over India, and beyond its home in Mesopotamia, South Iran and South Arabia. It has the best chance of becoming the *lingua franca* of India and perhaps the leading inter-territorial language of Asia. Its Arabic script is ill-suited and alarming to non-Muslim Indians. If Urdu writers adopt an alphabet agreeable to those who are accustomed to write it in characters invented on different lines from the Semitic and suitable to Indian vernaculars, they will perhaps be doing the greatest service for the more rapid spread of Urdu in India itself. Urdu is an offshoot of Sanskrit but unfortunately it has adopted its foster-parents Arabic and Iranian, as her true father and mother. It has not enriched itself from its original sources. Many important works from Sanskrit and Prakrit have been translated but many more are still available for translation. Urdu must not be considered and made an exclusive property of the Muslims. It has taken its birth in the Hindu-Muslim family and must remain under the protection of that joint family for ever and ever.

CHAPTER VI.

EDUCATION, UNIVERSITIES, DEVELOPMENT OF ARTS AND SCIENCE.

History—Geography—Botany—Science—Astronomy and Astrology—Mathematics and Trigonometry—Natural History and Mineralogy—Works on Sociology and Agriculture—Medicine.

At the advent of Islam, there were very few men in Mecca who could read and write. Arab education was restricted to poetry, oratory, and a primitive form of astronomy, *kāhana* or augury. There were as many as over twenty places where annual fairs were held during particular seasons, like the *jatras* in India. These places had temples and people from different parts of the country used to assemble, worship and transact personal business, selling their goods and buying noted manufactures of the different places brought together there and settle other affairs. Among these places, Hajar was in Bahrein Islands,[29] Oman in South-East Arabia, San'a, Almushaqqar Shihr, Duba, Adan and Suhar in the South-West, Rabiya in the South, Doumatul-jandal, Zul-majaz, Mino, Nifat, Badr, and Hubasha in Central and West Arabia. The most important among these was Ukaz near Tāif, close to Mecca. Here, among other places, the poets used to meet and recite their verses. The annual fair in this place continued for 21 days beginning from the 1st of *Zul-qadah*. The professional story-tellers in the Islamic period used to narrate old legends,

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[29] Also called Aval Islands, a group of islands in the Iranian Gulf. The most important of these is Bahrein, 33 miles long and 10 miles broad. Manamet, the capital, has a good harbour. The Islands are chiefly famous for their pearl fisheries, which employ during the season some 1,000 boats each manned with from 8 to 60 men. The annual value of pearls is estimated at upwards of £900,000. Since 1867, the Islands have been under British protection. They are inhabited mostly by Arabs.

for which they were paid by the audience. There were such narrators at the time of the Prophet, describing the heroic deeds of not only Arab warriors, but also the Iranian legendary hero Rustam and, perhaps, stories of great men belonging to the Roman and Greek nations were also included. The Prophet did not encourage poets, condemned story-tellers and abolished the gathering at Ukaz, but recommended and even persuaded his followers to acquire knowledge which has been repeatedly praised in the *Quran,* as for instance, in passages like the following :—

"We have given Abraham's children the book and wisdom" (Chap. IV-54).

"Certainly God conferred a benefit upon the believers by raising among them a messenger and recites to them His communication and purifies and teaches wisdom."

"Are those, who have knowledge, on an equality with those who have no knowledge?"

The Prophet is reported to have said:—

"To seek knowledge is duty for every Muslim man and woman."

" Seek knowledge though if it is in China."

There was no school in Medina or Mecca, but those who wanted to acquire knowledge, used to make a journey either to Syria or to Iran and Mesopotamia. The first known philosopher and physician of Mecca had studied medicine and philosophy in the college of Junde-Shahpur in South-West Iran. It was due to the recommendation of the Prophet that his young companions began to study under non-Muslims of Medina, and left their children under the care of a few learned men, who were available in that city. Therefore, among the next generation, there were a considerable number of literate young men. When the Muslims conquered Egypt, Syria and Iran, and came into contact with the civilized inhabitants of those countries, which had centres of learning, like those at Alexandria, Antioch, Edessa, Harran, Cæsarea and Junde-Shahpur and other places in Iran, and an established system of educa-

tion, the Arabs remained indifferent to them for a short time. They were content with the study of the *Quran.* The second Khalif appointed a number of learned men to lecture in mosques in the new cantonments of Kufa, Basra, Damascus and other places on Islamic teaching. These were called *Qass,* which means narrators, but instead of old legendary stories as told in Pre-Islamic days, they recited from the *Quran* and traditions of the Prophet. In this way, the mosque became not only a place for worship but also a centre of education. The number of such lecturers increased and became the nucleus of a future mosque *madrasas.* The Umayyad Khalifs had taken interest in some branches of science known to foreign nations. Moawiya, the first Khalif of the Umayyad dynasty, was fond of hearing legendary stories and his grandson Khaled was interested in logic and alchemy. Before the end of the Umayyad rule, Muslims had begun to study history, geography and astronomy, besides tradition, philosophy and theology. The Abbasid rule proved itself the golden period of Muslim learning. By this time, mosques had become places for public lectures not only on theology and tradition but also on other branches of art and science. Regular lectures were delivered by learned men. Basra and Kufa became two great centres of learning but were soon superseded by Baghdad. The poet and traveller Nasir Khusroe writes in the 5th century that the mosque at Cairo was daily visited by about five thousand men, to hear lectures on various subjects, but the main subjects of study were the *Quran,* tradition and theology. The system of teaching was based upon free lectures and discussions on the old dialectic method in vogue. A famous lecturer could find hundreds of pupils and thousands of people for his audience. Admission generally was free and without any restriction whatever. The Abbasid Khalifs not only encouraged learning but also enjoined public discussions and founded schools where, besides Arabic literature, theology, philology, grammar, rhetoric, mathematics, physics, astrology, astronomy

and other branches of science were studied. There was no regular system of education nor a fixed syllabus, each professor having his own method of teaching and syllabus. Besides the mosque and the buildings adjoining shrines, there were other places endowed by the wealthier classes, and in some cases the teacher's own house, where learned men delivered their lectures. The education given in the early Abbasid period bore some resemblance to contemporary church education in Europe. Charlemagne the Great, King of the Franks, who came to the throne in 768 A.D. and died in 814 A.D., is considered to have been one of the most capable rulers Europe has known. His contemporary Hārūn-al-Rashīd was the Khalif of the Muslim Empire. Hārun ascended the throne in 786 A.D. Both of these distinguished rulers in the West and the East were great patrons of learning and reigned over vast Empires. In Europe, the scriptures were the final authority for everything and even philosophy and science had to be reconciled with Christian theology. So with the Muslims, the *Quran* and Islamic teaching were the bases for everything. The book language of Europe was Latin and the Pope was the spiritual head. Among Muslims, Arabic became the *lingua franca* and the Khalif gradually lost his temporal supremacy and held the same position as the Roman Popes did, especially after the loss of their temporal authority. Arabic was unknown to the great mass of illiterate peasants and the poor classes. In Iran and Central Asia, a few scholars who studied were benefited, while the majority remained ignorant. Muslim society in this period was, in the limits covered by the Islamic Empire, as in contemporary Europe, divided into three classes. The nobility and the military, among whom the rulers were included, passed their time in hunting, amusing themselves, fighting and plundering each other. The learned men, theologians and merchants formed the middle class but formed a great minority; but the third class, who were in the majority, worked as cultivators and labourers, and under the heels of the two higher

EUROPE IN 814 A.D.

Empires of Charles the Great and Harun-ar-Raschid

classes, remained ignorant for all the time. Arabic continued to be the language of science, philosophy and theology to the end of the 18th century and even at the time of writing this book the best works on these subjects are available only in this language. The use of indigenous Iranian was limited to poetry and a few subjects in prose, such as history, fiction, geography and rhetoric.

Teachers as well as poor students were supported by the income derived from endowments attached to mosques, shrines, hospitals and in some cases from donations from the wealthy classes. Some of them received allowances from the Royal Treasury. They lived simple lives and were for the most part contented people, who did not care much for worldly enjoyment. They were much respected everywhere and their status was very high in society. A student after satisfying his teacher that he learnt his subjects well, could ask and obtain a certificate or pass. Mosques and some of the shrines attached to them had special quarters reserved for travellers, students and teachers. This provision continues to this day in Iran, Syria and other Muslim countries. In some cases, students willingly served their teachers and worked for them as members of the family would, and in return they not only received education but were also supported in all respects as members of the family.

During the reign of Hārūn-al-Rashīd and his son, a large number of richly endowed schools were opened, a University was founded, libraries were organized and an observatory was set up. In many schools, Muslims and non-Muslims studied together and learned men without distinction of religion and race were honoured and supported. It had become a fashion for rulers and wealthy nobles and ministers to become patrons of learning, to hold meetings in which subjects of science, philosophy and theology were freely discussed and to collect large numbers of books for the public libraries. In Egypt, the Khalif Al-Aziz and his minister built dwellings for a large number of professors

and students who were paid salaries also. Following the example of the Abbasid Khalif Mamun, who had founded an academy named Bait-ul-Hikmat, the Fatimid Khalifs founded one in Cairo. Both these were on the model of Junde-Shahpur, Edessa, Harran and other Pre-Islamic centres of learning. They consisted of a library, an observatory and a dwelling for students with a medical college attached. The students were free to choose their subjects of study in these colleges, which, to some extent, resembled the present-day Universities. All important cities of the Abbasid, Fatimid, Spanish and Umayyad Empires were supported and founded by the rulers and the noble classes. Librarians held an important and responsible position in life and therefore men of high learning and ability were appointed as heads of libraries. The great philosopher Avicenna was in charge of the library of the Samanid king. The historian and philosopher Ibn-e-Maskuvaih was librarian at Ray, founded by Vazir Fazl, son of Amid, and Ash-shabushte was the librarian of the Fatimid Khalif Al-Aziz. The attenders were generally men but sometimes women were also employed as at the library at Darul-ilm of Baghdad, where one of the attenders was a woman named Taufiq.

Some donors of public libraries were generous in lending books to scholars as at the library in Merv, called *Damiriyyah,* where Yaqut (the author) could borrow two hundred books. But other donors imposed conditions for borrowing books from libraries. All the great libraries were either burnt or destroyed by reckless and semi-savage conquerors. For instance, the magnificent library founded by Vazir Shahpur was destroyed by the troop under Toghrel Beg of Seljuk. The same happened at Ghazni, where Sultan Muhammad and his descendants had collected a large number of books, only to be burnt and destroyed by their rival Sultan Husain of Ghour. The Ghuzz Tartars burnt libraries in Merv, and Chengiz destroyed things mercilessly without leaving a trace of civilization all over the Eastern Iran, which, in those days, was the centre of learning and

culture. Among the cities and libraries which were destroyed by him and his descendants were Balkh, Bokhara,[30] Merv, Ray and, last but not least, Baghdad, where Holagu slaughtered eight hundred thousand human beings. A large number of libraries were neglected and the books lodged in them decayed or were eaten up by worms. European invaders from Palestine and Syria burnt the magnificent library at Tripolis on the occasion of the First Crusade. This library is said to have contained the largest number of books then known, numbering the astounding figure of three millions. There were fifty thousand copies of the *Quran* alone, which excited the leaders of the Crusade, who imagined that the whole collection in the library consisted of copies of the *Quran.* Among the more famous libraries were the following:— (1) Ali, son of Yahya, known as *Munnajjim,* had a large collection of books on astronomy; (2) Jafar, son of Muhammad, founded an academy with a library at Mosul, where students worked on various subjects ; (3) Azad-ud-Doula, King of Iran (*d.* 367-72 A.H.) founded a magnificent library named *Khazinatul-Kotab* at Shiraz. Besides a considerable number of books, the library was noted for its fine buildings, furniture and arrangements. It was surrounded by parks and roofed with domes. There were 360 rooms and pavilions. The books were arranged on shelves, with a complete catalogue; (4) Shahpur, son of Ardashir, the Buvaihid Vazir, founded a library at Baghdad (1205), containing between 100,000 to 140,000 volumes. (5) Ibn-e-Sanwar founded two libraries, one at Basra and the other at Ram Hur-Muz; (6) The city of Ray (near modern Teheran) possessed a fine library containing four hundred camel-loads of books. The Cairo Library cost its donor 1,000 gold *dinars* per month. The Fatemid Bait-ul-Hikmat (or academy) at Cairo had a big library and a

[30] This city has been celebrated as a seat of learning, and contains about 80 colleges said to be attended by some 5,000 students. See Vambery, *History of Bokhara.*

large number of scholars on its staff. The number of books were estimated at about two million volumes, which sounds like exaggeration. The library at Tripolis in Syria, possessed, as already stated, some three million volumes, of which fifty or sixty thousand were commentaries on the *Quran*. The library at Cordova[81] in Spain possessed 400,000 volumes. It required, it is said, six months when the authorities wanted to remove the books from one building to another. The library of Al-Hakim consisted of forty chambers, each containing about 18,000 volumes.

Thus there were three kinds of institutions, one established by the reigning Khalif or king and supported by the treasury; the second by a nobleman or wealthy scholar with sufficient endowment; and the third by a private lecturer. All these were called *madrasas* or places of teaching. The following *madrasas* were founded during the 5th century A.D. in Nishapur[82] alone which had become an important city and centre of learning during the Seljukid rule:—(1) *Sadiyya* by Sabuktagin, then Governor of Khorassan; (2) *Bayhaqiyya* by Byhaqi; (3) *Astrabadiyya* by Astrabadi; and (4) *Isfarinayya* by the same.

There were small primary and secondary schools attached to the more important mosques. Girls and boys of tender age were educated together in the same school. The girls were expected to read the *Quran* and acquire religious knowledge. Those, however, who continued and became masters of theology and other subjects, took to teaching as a profession and we find some women theologians as great public teachers. The students had to begin with the *Quran* and afterwards Arabic literature and grammar. Those who wanted to take up higher studies had to study other subjects, including the sciences and arts.

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[81] Cordova was a great Muslim town from 711 A.D. to 1236 A.D. It was the birth-place of Lucnar, Seneca, and Averroes.

[82] A town in the Khorassan province, Iran, 53 miles east of Meshed. It was the birth-place, and contains the grave of Umar Khayyam.

Teachers had to discuss the different subjects taught, hear criticisms offered and answer and satisfy the students on all points raised by them. Scholars used to travel and take long journeys in search of knowledge. Sometimes, an Iranian went as far as Spain and at other times a Spanish scholar was found studying in the extreme East. Some professors knew the text by heart and could lecture without referring to any book. The number of students varied from a few to thousands. Ink and paper were kept ready to take notes from the lectures delivered by professors. In a lecture hall at Nishapur, there were 500 ink-stands kept ready for the use of students. The lecturers were highly respected and followed by their pupils. Sometimes, a famous lecturer, say, a celebrated Sufi, had hundreds of students following him, wherever he went, and questioning him on various subjects, to which he had to give ready answers. Students served their teachers as disciples would their spiritual guides, and in some cases teachers not only taught their pupils but also helped them in other ways. For instance, Khaqani, the famous Iranian poet, and Kushairi, married the daughters of their respective teachers. When the great professor of Nizamiyya College in Nishapur, named Imamul-Haramain, died (1085 A.D.), the public mourned his loss by closing shops and pulling down the pulpit in the local mosque and students broke their pens and threw out their ink-stands. It was a common habit with the orthodox to know the *Quran* by heart.

The Seljukid period proved the golden age of learning in the East. This was mainly due to the long peace enjoyed under the first few great Emperors, and the able administration of the famous Nizam-ul-Mulk. He organized a system of education and started regular *madrasas* and founded several important colleges and universities and endowed them adequately with munificent grants from the government. He selected the best qualified men and employed them as heads of colleges. Among these were Imam Ghazzali and Imam-ul-Haramain at Nishapur, As-Shashi at Herat and Abu-Ishaq

Shirazi at Baghdad. Tajud-Doula, another minister of Seljukid, founded a college under his name Tajiyya, and Nizam-ul-Mulk's other colleges were at Ispahan and Merv, which possessed ten public libraries. Besides these, there were other colleges in all important cities, such as Samarkand, Balkh, Aleppo, Damascus, Ghazni and even Lahore. To these the Khalifa Mustanser added a magnificent college with library and other arrangements under the name of *Mustanasariyyah*. There were thirty high schools in Alexandria and seventeen centres of learning in Spain with seventy public libraries. Spanish Muslims were so eager for education that from the Khalifa down to the poorest citizen—all were united in studying and undertaking long journeys in quest of knowledge. There were colleges, academies and libraries at Seville,[33] Granada[34] and Cordova. The last-named possessed, besides a most magnificent library, a college which produced over 170 eminent scholars. In Iran, Sadi, the great poet of Shiraz, left the Nizamiyya College of Baghdad when he was forty years old, and travelled abroad for twenty years to increase his knowledge. When he returned home, he was an old man of over 60 years, but lived to the ripe age of 110 years.

Among the noted colleges in Syria were:—Al-Rishiyya, Amaniyya, Tarkhaniyya, Khatuniyya and Sharifiyya. In Egypt, during the Ayyubid rule, the colleges of Rambiyya, Nasariyya and Salahiyya were founded. The heathen Moghals destroyed the early Muslim civilization but their Muslim descendants revived learning once again. New schools were opened by the Timurid princes and learned men

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[33] In Spain, 95 miles by rail north-east of Cadiz. Its mosque was one of the largest in Europe. One of its glories is the Alcazar, the Muslim royal palace begun towards the close of the 12th century.

[34] Granada has to-day a University dating from 1531 and attended by nearly 1,000 students. The city was founded by the Muslims in the 8th century and its old buildings attest to its former greatness under the Muslims. It still ranks as one of the larger cities of Spain.

received fresh encouragement. The Moghal Emperors of India, the Safavid rulers of Iran and the Ottoman Sultans of Turkey are known for patronage and encouragement they gave to learning. In the meantime, European education on scientific lines made large strides. Indeed, the progress of European institutions was so great that the East lingered far behind. On the other hand, the influence of the theologians increased in the East. Arabic continued to be the language of science and the old system was neither modified nor re-organized. Since the 19th century, Eastern countries adopted the new European system but the change has been so slow and so gradual that it cannot be said to have helped towards modernization on the scale required. For instance, there are Muslim libraries in Constantinople, Teheran, Cairo and several other important cities in the East including India, but all these with the latest improvements cannot compare with the celebrated libraries of Europe and America. The Cairo public library, known as *Khadiviyya*, has been arranged under the supervision of Spitta, Vollers and Maritz, well-known German scholars.

During the classical period, science was divided into two groups, those developed by Muslims themselves and those acquired through foreign sources. Among the former were: the *Quran,* commentaries on it, traditions of the Prophet, jurisprudence, Arabic literature, rhetoric, prosody, grammar, lexicography and Muslim scholasticism. Those acquired by non-Arab sources were:—Philosophy, astronomy, astrology, geometry, medicine, music, alchemy, history, geography, mathematics, botany, mineralogy, etc. Brief accounts under these will indicate the progress attained.

History.

The work of writing on history and biography began during the Umayyad period though it fully developed in the time of Abbasids. The author of *Kashfuz-zunun* has given a list of 1,300 books on history. Among these the most celebrated is the one written by Jarir of Tabaristan (Iran),

who died in 923 A.D. Another is a history of Spain by Abu Maruan (1075 A.D.) of Cordova, entitled *Al-matin* in 60 volumes. Hamadani wrote a comprehensive history of South Arabia. Ibn-Muqaffa translated several books on Iranian history from the Pahlavi into Arabic. Among other important works on the same subject is one by Aul-Faraj (967 A.D.) of Ispahan (Iran), of Arabian descent. He wrote a history of Arab poetry set to music, in 21 volumes, entitled *Aghani.* Ahmad, the son of Yahya Baladhur (892 A.D.), an Iranian by origin, was the author of *Ansāb-e-Ashrāf* (Lineages of the Nobles). Ibn-Qutaiba wrote *Katabul-marif.* Abu Hanifa Ahamad Dinawari, also an Iranian, wrote the *Kitabul-Akhbār-at-tavil* (long histories). Other noted authors on history are Alyaqubi, Masudi, author of *Murravaj-az-zahab* from the creation up to 947 A.D.; Abul Fida; Ibn-e-Katib; and Ibn-e-Husain (both from Spain); Ibn-e-Khallekan (Iranian), author of an important biographical dictionary, often quoted by European authors; Ibn-ul-Qifti (Egyptian) wrote the lives of philosophers and scientists; Ibn-ul-Jauzi (1200 A.D.); Ibn-e-abi-usaibia (1270) was the author of a history of physicians; Ibn-ul-athir (1234) wrote *Kamil,* a history of the world up to 1231 A.D.; and Muhammad Abu Abdulla of Spain, a dictionary of science. An-Nadim wrote *Fehrist* (Index), a literary history of the Arabs up to the 10th century A.D.

Geography.

Much progress was made on the subject of geography, existing works by Greek and Iranian authors being utilized for the purpose. While the Europeans believed in a flat earth, contemporary Muslim geographers had measured the circumference of the globe. Khalif Mamun had gathered a large number of scholars on geography. Ptolemy's works were translated into Arabic and independent researches were made by Khawrazmi and other scholars. Muhammad, son of Musa, made a measurement of the earth by order of Mamun. A map of the world was drawn up, in which the

world was divided into seven *Iqlims* or climes. The oldest known work on geography in Arabic is the one written by an Iranian named Ibn-Khurdabeh (about 850 A.D.) entitled *Masalik-Wal-mamalik*. Abu Istakhri, another Iranian, wrote a similar work named *Masalik-ul-mamalik*. The last-named was revised and enlarged by Ibn-Houqal. Al-maqadassi (856 A.D.), a native of Palestine, has, in his encyclopædia, given a fair description of the places he visited during the twenty years he travelled in different regions included in Islamic territories. Gardizi was the author of *Hudusul-ālam,* Alberuni was the first Muslim geographer to give the geography of Siberia and North Europe. Much information was gathered through merchants taking the risk of travelling into distant countries. Rashid-ud-din, for instance, gives an account of Siberia and Southern Europe. These countries became known to Muslims through the conquests of the Moghal Emperors. During the rule of the Moghals in China (1331), Muslim geographers influenced the geographical science of the Chinese. Qutb-ud-din of Shiraz prepared a map of the Mediterranean Sea for Argun (1290), the Moghal king of Iran. Hafiz-Abru, the historian and geographer of the Timurid period, compiled a work on geography in which he has given a description of Arabia, Africa (North) and Spain. Among Spanish Muslim scholars in geography, were Idrisi (1154), Ibn-Jubair, and Bakri of Cordova (1094). Yaqut, son of Abdulla (1179–1229), whose ancestors were Greeks, compiled the celebrated geographical dictionary named *Mojma-ul-Buldan* in six volumes. Musudi (*d.* Cairo 957 A.D.), the author of *Meadows of Gold,* was the Pliny of the Arabs. Sicily was ruled by the Aghlabide family during the ninth century and Idrisi, the famous geographer, lived at the court of Roger of Sicily, for whom he made a globe of silver.

Botany.

Regular experimental gardens existed in Cordova, Fez, Cairo and Baghdad for the study of Botany.

Muslim students of this subject discovered a large number of herbs and plants now used in medicine. Among botanists, Ibn-ul-Baitar (*d.* 1248) is perhaps the most distinguished. Alberuni (941 A.D.) resided in India for forty years in order to study, among other subjects, Botany and Chemistry.

Science.

In the Pre-Islamic period, Arab learning was confined to poetry, genealogy, interpretation of dreams, and crude information about astronomy and history which was recited in the form of mythology. The art of writing was known to few in ancient Arabia. Among the Quraish some began to learn, just before the advent of Islam, through their intercourse with Iraq and Syria. The Prophet persuaded his followers to acquire knowledge. His early successors were not less enthusiastic about education, but the first two were mostly engaged in foreign conquests and the last two in internal troubles. Moawiya, the founder of the Umayyad dynasty, had as his court physician a Christian named Ibn-Athal, who translated several works on medicine into Arabic. During the reign of the first six Abbasid Khalifs, the work of translation was done by Iranian, Arab, Greek and Indian scholars. Among them Fazl, son of Naubakht, and Ibn-e-muqafa, Sahl son of Herway, were commissioned to translate Iranian books ; while Yuhanna, son of Masawaih, Hunayn and other Syrian and Mesopotamian writers were made responsible for translations from Greek and Syriac works. The period of translation was soon passed and original works came to be soon written in the known subjects of science and arts. Among the masters of science were Hasan, son of Husain, who introduced for the first time geometry of position; Abul Wafa detected the third inequality of the moon; and Abu Yunus made his well-known Hakamite tables. The authors of the encyclopædia, entitled *Brethren of Purity,* in 52 parts, included seventeen parts on Natural Science. Alberuni (973–1048 A.D.), after acquiring a good knowledge of

Sanskrit, Indian history and philosophy, wrote his monumental works on these subjects and on science. He may be called the Sir William Jones of Islam. His works on mathematics, physics, geography and astronomy are all invaluable. His chronology of ancient nations is often quoted by European authors. In his physics, he has given the exact specific weight of eighteen precious stones and metals. Shahab-ud-din Tifashi (Cairo 1154), in his *Flowers of the Knowledge Stone,* has given descriptions of a large number of jewels and precious stones. Abdulla Khawrazmi (820 A.D.), from whose surname the word *Algorithm* is derived, was among the earliest Muslim mathematicians. He translated the Indian *Siddhanta* and revised Ptolemy's tables. Umar-e-Khayyam, known as a mystic poet in Europe, was a great astronomer and mathematician. He has written on algebra, geometry, chemical analysis and mineralogy and helped to reform the calendar known as *Jalâli,* still in use in Iran. Jaghamini wrote an abridged treatise on astronomy. Jabir, son of Hayyan, supposed by some to have been an Iranian of Khorassan and by others a Syrian of Harran (776 A.D.), was the author of twenty-seven works. He discovered sulphuric and nitric acids and *aqua regia.* He wrote several works on chemistry. He is known as Geber in Europe and his works were all translated into many European languages. The Arabs obtained their knowledge of alchemy from the Iranian school of Junde-Shahpur and the Greek school of Alexandria and made it an important subject of science. Jabir gained also the distinction of preparing lead carbonate and separating arsenic and antimony from their sulphides. He explained the preparation of steel, the polishing of metals, the dyeing of cloth and leather and the distillation of vinegar into concentrated acetic acid. Other Muslim chemists discovered that mercury and sulphur combine into a brilliant red sulphide. Ibn Musa and Jabir wrote original works on spherical trigonometry. In zoology, Muhammad Damiri (*d.* 1405 A.D.) wrote on the life of animals. Zakariyya Qazvini (1283 A.D.) has also given a fair description of animals, plants and stones.

Khazini of Merv (1200 A.D.) has, in his valuable work entitled *The Balance of Wisdom,* written on the specific weight of alloys and the density of water. Jazari (1206 A.D.) wrote an important work on mechanics and the manufacture of clocks. Rizvan (1203 A.D.) has furnished a description of a water-clock made by his father. Muslims are also credited with having invented wind-mills.

Astronomy and Astrology.

With Muslim astronomers, the study of mathematics was essential. Hence all astronomers were mathematicians; and most mathematicians were also astrologers. Between 750-1150 A.D., Arabic was the language of science not only among Muslims of Western and Central Asia, but also among the Christians of Southern Europe. During these four hundred years, Muslim scholars were the torch-bearers of civilization and culture. Their activity in studying and spreading science and arts exceeded that of any other ancient nation. The best and the most original works on science are found in Arabic. Among other subjects, which received the attention of Muslim scholars, were astronomy and astrology. The latter was based more on speculation than on scientific investigation. Superstition was thus made a semi-scientific subject by Muslim astronomers. Ibrahim Al-Fazari was the earliest Muslim (*d.* 778 A.D.) who constructed astrolabes, and his son (*d.* 806 A.D.) together with Yaqub, the son of Tariq, were among the first to have any connection with Hindu numerals. Mashallah (815 A.D.) wrote several works on astronomy and astrology. He was a co-worker with the celebrated astrologer Naubakht. These two measured the city of Baghdad while planning for laying its foundation. Naubakht was also an engineer. His son Fazl became the chief librarian to Khalif Hārūn-al-Rashīd and translated several books on astronomy from Iranian into Arabic. His nephews were also known astrologers in their time. Abu Said Zarir of Gurgan (North-East Iran) wrote a treatise on geometrical problems and

the drawing of the meridian. The astronomical and trigonometric tables of Khawrazmi (Muhammad, the son of Musa, 850 A.D.), as revised by Maslama Al-majritee, which were translated into Latin, are supposed to be the first Muslim tables containing the tangent. Ahamad of Nehawand (Iran, *d.* 835 or 845 A.D.) made astronomical observations at Junde-Shahpur. He compiled tables which are known as *Mushtamil*. Habash, son of Hasib (lived between 770 to 870 A.D.) compiled a table in the manner of the Hindus. His *apropos* of the solar eclipse is supposed to be the first determination of time by an altitude. He also introduced the notion of *Zil* (shadow), equivalent to the European tangent. Ali, son of Isa (*d.* 832 A.D.), made astronomical observations at Baghdad and Damascus, and wrote treatises on the astrolabe. Yahya, son of Abi Munsur, an Iranian astronomer (*d.* 831 A.D.) has written several works on astronomy and has compiled *mamunic* tables. Alfarghani (Ahamad, son of Muhammad), was one of the greatest astronomers during the Khilafat of Al-mamun. He is known as Alfraganus in Europe and was the author of the *Elements of Astronomy* which was translated into Latin. He believed in the value of precession[35] and held the view that it affected not only the stars but also the planets. He superintended the erection of a nilometer at Fustat. Umar, son of Furrukhan, an Iranian of Tabristan (*d.* 815 A.D.), was an architect and astronomer. He translated several books from Iranian into Arabic and also wrote independent works on astrology and astronomy. His son Muhammad was also a known author on astrology. Abu Mashar Jafar of Balkh (Latin *Albumasar*), born 786 A.D.

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[35] *The Precession of the equinoxes* : a slow movement of the equinoctial points causing the equinoxes to succeed each other in less time than they would otherwise do. *The equinoctial points* are the two points of the heavens at which the celestial equator and ecliptic intersect each other. The celestial equator is so named because, when the sun is on it, the days and nights are of equal length in all parts of the world.

and died in 886 A.D., wrote *Kitab-ul-Madkhul* (An Introduction to Astronomy) treating, among other subjects, astrology, the theory of tides, etc. He was well known in Europe and is often found quoted by Western writers. Nairizi (Faz, son of Hatim, who died in 922 A.D.) compiled astronomical tables, and wrote a book on atmospheric phenomena. His work on the spherical astrolabe was considered the best in its time. Albattani (Muhammad, son of Jarir), born in 858 A.D. and died in 929 A.D., was one of the greatest astronomers that Islam produced. His astronomical treatise with tables was greatly valued in Europe, and both have been translated into Latin. He is known as Albategnus in Europe. Abu Baker (in Latin *Albubather*), an Iranian astrologer, has written both in Arabic and in his mother-tongue. His works have been translated into Latin. The following verse in the *Quran* condemns astrology, although it has become an important subject of study to Muslims who followed the old tradition of Iran in this respect:—" Have they (astrologers) a ladder by which they (ascend to heaven) and listen (the future events)? Then let their listeners (believers) bring a clear authority." In the third century of the Hijra, Abuyusuf Yaqubi Al-qarshi wrote a book on astrology in twelve chapters. Al Khujandi (*d.* 1000 A.D.) made astronomical observations and determined the obliquity of the ecliptic. He was the discoverer of the five theorems in relation to spherical triangles. Maslama, son of Ahmad of Madrid, corrected and replaced the astronomical tables of Khawrazmi from Iranian into Arabic chronology. He also wrote one astrolabe. Al-Qabisi (Alcabitius) was a well-known Muslim astrologer, whose work on astronomy entitled *Introduction to the Science of the Stars* has been translated into Latin. Zarqali (1029–1089 A.D.) of Cordova, was the best astronomer of his time. He invented an astrolabe and wrote a book on the same. He proved the motion of the solar apogee in connection with stars. His planetary tables were translated into Latin. Umar-e-Khayyam, the famous Iranian, who was as great a mystical poet as a mathematician and

astronomer, recognized thirteen different forms of the cubic equation. He reformed the old Iranian calendar, which he made more accurate than the Gregorian one. Nasr-ud-din Tusi (*d.* 1274 A.D.) was the most celebrated philosopher and astronomer of the Mongolian period in Iran. He made observations at Maragha (in N.W. Iran) in his own famous observatory and drew up the astronomical tables known as *Il-Khani*. The instruments at Maragha Observatory were noted as the best and most perfect of his time. Muslim astronomers perfected the armillary sphere,[36] which consisted of the three rings, corresponding to the meridian, the ecliptic, and the colure[37] of the solstices. They also improved the sphere of Ptolemy and added rings giving the co-ordinates of the stars with respect to the horizon, and made their instruments large to make it perfect and correct. At the Maragha Observatory, there were rings for ecliptical, solstical and equatorial armillaries. The ecliptical had five rings, of which the largest was about 12 feet across. In 1437 A.D., Ulugh Beg, grandson of Taimur, commanded Ghias-ud-din Jamsid of Kashan (in Iran) to erect an observatory at Samarkand. He started the work but died before its completion; but it was carried fully into execution by Ali Kushchi and other astronomers. His calendar is known as *Zij-e-Ulugh Beg*. This observatory was excavated and discovered by the Russian archæological department of Samarkand in 1900 A.D. In Turkey, Sultan Murad, son of Salim, commanded Taqi-ud-din to build an observatory at Constantinople. He began one but could not complete it owing to the strong objections of the orthodox Mullahs. In India, by Akbar's command, *Zij-e-Ulugh Beg* was translated into

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[36] *Armillary sphere* : an arrangement of rings, intended to illustrate the relative positions of the principal circles of the heavens. *The ecliptic* is the path which the sun, owing to the annual revolution of the earth, appears to describe among the fixed stars.

[37] Either of the two great circles supposed to intersect each other at right angles in the poles of the heavens, one passing through the solstitial and the other through the equinoctial points of the ecliptic.

Sanskrit and Najm-ud-din erected the observatory now to be seen at Delhi, during the reign of Muhammad Shah (1719–48 A.D.). Raja Jaisingh established observatories at Benares and Jaipur and several important works on astronomy were translated from Arabic into Sanskrit. The system of erecting observatories was imitated from Muslims by Europeans, who improved it on a large scale. Many useful astronomical instruments were either invented or improved by Muslim astronomers and these were transmitted to Europe and received further improvements, thus leading to their perfection. The earliest observatory was the one erected by order of Khalifa Mamun at Damascus (214 Hijri), and the other at Shamashiya (Baghdad in 215 Hijri). The directors of these observatories were Al-Farghani, Abbas Jouhari, Said, son of Ali, and Khaled of Merv. The Banu Musa brothers also built an observatory for themselves. Sharaf-ud-din, son of Azad-ud-doula, built one in his garden at Baghdad, under the direction of several Iranian astronomers. A Fatemid Khalif had one in Egypt, known as *Rasad-e-Hakami,* which was among the best Muslim observatories known then. The rulers of Syria had also their own. The observatory at Seville (Spain) was destroyed by Christian invaders.

As stated above, Islamic teaching has condemned astrology. Ali, the fourth Khalif, while starting on his expedition to Syria, met certain Iranian astrologers, who informed him that the time for starting was not auspicious, and he replied, "By Ka'aba, astrologers tell lies in what they predict." The majority of philosophers, such as Avicenna, Ibnur-Rushd and others denounced the practice of foretelling future events. Avicenna demonstrated that astrology has no scientific foundation. Al-Ghazzali has opposed astrology in his famous work entitled *Ahyaul-Ulum.* Nevertheless, astrologers were greatly honoured at the courts of the Khalifas, Emperors and Kings. The influence of Indian astrology is apparent through certain words used by Muslim astrologers, such as *Darijan,* which must be an Arabicized word for the

Indian word *Drekkana* or *Daishkhana*. Muslim astrology is usually arranged under five fundamental principles. Among these are:—(1) the division of the ecliptic; (2) properties of the various celestial places; (3) the planets; (4) the method of determining the ascendant; and (5) the twelve signs of the zodiac. The horoscope is derived from the sign of the planet rising at the time of birth. The choice of a good moment for doing anything is made by seeking in which of the signs the moon is found at any given time. The signs of the zodiac are divided into tropical (Sk. *chara*), fixed (Sk. *sthira*) and bicorporeal (Sk. *dvisvobhavah*). Astrologers asserted the birth of the science on the following data:—That human life depends upon phenomena in nature; for instance, the fertility of the soil is due to sunshine and rain. Moonlight and sunshine cause happiness or misery to things on earth, with whom human beings should be included. We find complete accord between certain heavenly phenomena and occurrences on earth, such as ebb and tide. When the effect of moonlight and sunshine on plants, animals and human beings is visible, the same holds good with other planets, though to a less extent. The benevolent or malignant influence of the planets was modified by the sign of the zodiac in which it happened to inhabit at the time of birth or the beginning of a work. For instance, Jupiter indicated wealth in one house, fame in another and beauty in a third and so on. Distances of the planets from each other had separate names and aspects such as semi-sextile, square, quintile and so on. Each planet was associated with a certain colour, metal, stone, plant, day, etc. Theologians opposed astrology because they suspected that the action of the stars on human destiny a menace to the power and will of Allah. Strict Islamic monotheism could not tolerate the idea of spheres possessing souls and their movements determining the happiness on the misery of human beings on earth.

Mathematics and Trigonometry.

Muslim mathematicians were also leading men in

philosophy and science. They made marked advance in these subjects. The use of the cipher which was obtained by them from India, was passed on by them to Europe. Algebra was made a regular subject of scientific study. Plane and spherical trigonometry were founded. Hajjaj, son of Yusuf, translated the first six books of Euclid ; he also wrote a treatise on geometrical problems. The Banu Musa brothers were authors of works on the trisection of the angle and the measurement of the sphere. Khawrazmi studied arithmetic and algebra through Greek, Iranian and Hindu sources and wrote his famous books on these subjects. These works made a deep impression in Europe. His work on algebra explains algebraic multiplication and division. He has enumerated the six possible cases, and probably it is through his work, Europe became aware of Hindu numerals. Alkendi, the Arab philosopher, also wrote several treatises on mathematics. Muhammad, son of Isa of Mahan (Iran), who died in 874 or 884 A.D., was an astronomer and a mathematician. He made observations on the solar and lunar eclipses and planetery conjunctions and wrote commentaries on Euclid and Archimedes. Ahmad, the son of Yusuf, of Egypt, who died in about 912 A.D., wrote a commentary on Ptolemy's centiloquim and propositions. Abdullah of Farghana (885-933 A.D.) and his son known as Banu Amajur, were mathematicians and astronomers. They have left several astronomical tables. Abu Kamil of Egypt was the mathematician who completed the work of Khawrazmi on Algebra. Abu Usman translated a book on Euclid and the commentary of Pappo into Arabic. Ibrahim, son of Sinan, wrote commentaries on the first book of conic sections, *Almajest,* and other independent works. Abu Jafar al-Khazin of Khorassan, who died in 961 or 971 A.D., wrote a commentary on the tenth book of Euclid and solved by means of conic sections the cubic equations. Abdul Fath Mahmud, son of Muhammad of Ispahan (982 A.D.), commented on the first five books of Euclid. Kuhi, an Iranian of Khorassan (988 A.D.) investigated Archimedian and Apollonian

problems, and Sijzi or Seistani (951-1024 A.D.), studied the intersections of conic sections and circles. Abul Wafa of Buzjan (Iran), who died in or about 998 A.D., was one of the greatest of Muslim mathematicians. He wrote commentaries on Khawrazmi, Diophantos and Euclid. His contributions to astronomy and trigonometry are invaluable. He was the first to point out the generality of the sine theorem in relation to spherical triangles. He also studied the tangent and introduced the secant and cosecant, and showed the simple relation between the six trigonometric livis. Abu Raihan Muhammad Alberuni, born in 973 A.D. and died in 1048 A.D., an Iranian mathematician, historian, linguist, philosopher and encyclopædist, was one of the greatest geniuses not only of the Muslim world but of his time. He has written with great accuracy on various subjects after close investigation. Among these are the following :—(1) Chronology of ancient nations ; (2) History of India ; (3) An astronomical encyclopædia entitled *Masudi* canon; and (4) A summary of mathematics, astronomy and astrology. His work on Hindu philosophy, his appreciation of the *Bhagavadgita* and his study of Sanskrit vernaculars current in Western India in his time are peculiar to him. In some of these respects, he resembles Burzuya, the Sassanian philosopher. Avicenna, the great Iranian philosopher (980-1037 A.D.), was also a mathematician. His encyclopædia evidences a theoretical knowledge of mathematics on his part. Among the Spanish Muslim mathematicians were Al Karnani and Abu Salmah, who lived at Granada and wrote a book on commercial arithmetic, geometry, mental calculus and the nature of numbers. Ibn Younus of Egypt, one of the greatest Muslim astronomers, had his observatory in the hall of the Egyptian Muslim Academy of Science. His contributions to astronomy and mathematics are invaluable. His astronomical tables are known as *Zij-ak-Kabir*. Kushyar, son of Labban, an Iranian (917–1029), was a mathematician and an astronomer. His astronomical tables were named *Zij-al-jam'i-wal* baligh. He wrote on astrology and

arithmetic and contributed to trigonometry. Ibn Husain of Khujand is known for his work on rational right-angled triangles, and Muhammad, the son of Laith, classified equations and reduced them to conic sections. Abu Bakr Muhammad, son of Husain of Karkh (*d.* 1029 A.D.), wrote a work on arithmetic and also on algebra, solved quadratic equations, and diophantine equations. Nasavi, an Iranian of Khorassan (*d.* 1030 A.D.), was the author of an arithmetic in Iranian and Archimedes' lemnata and Menelao's theorem. Umar-e-Khayyam, the greatest mathematician of his age (11th century A.D.) has written several treatises on arithmetic, algebra and astronomy. His work on algebra contains solutions for geometric and algebraic equations of the second degree. Yusuf, the king of Saragossa (1081-85 A.D.), was a patron of learning and himself a distinguished mathematician. His work on mathematics is entitled as *Istakmal.* Nasir-ud-din Tusi, the well-known astronomer and mathematician of the time of the Moghal rule in Iran, and Bahah-ud-din Ameli, the greatest theologian and mathematician of his day, flourished during the rule of the Safavid kings.

Natural History and Mineralogy.

Muslims did not evince much interest in Natural History. Asmai, an Arab, who was born at Basra in 739 A.D. and died 831 A.D., wrote a book on the camel, the horse, sheep and wild animals. An-Nazzam (*d.* 845 A.D.) expounded the theory that Adam and mankind were created at the same time, but appear in their own turn in different ages. Utarid, son of Muhammad (9th century A.D.), wrote a book on precious stones. Avicenna's treatise on minerals became the source of geological knowledge in Europe. Alberuni's investigations in the matter of precious stones are still valuable. He measured the density of 18 precious stones and metals with much accuracy and made researches into natural history.

Works on Sociology and Agriculture.

Almawardi wrote a book on the principles of govern-

ment and on ethics and so did Maskawihi, the philosopher. The famous Seljukid minister, Nizam-ul-Mulk, was the author of *Siasat Nama,* which throws much needed light on Irano-Islamic system of administration. Nasir-ud-din Tusi wrote a book on ethics and politics, entitled *Akhlaq-e-Nasiri,* and his successor Jalal-ud-din of Davan wrote on the same subject a work named *Akhlaq-e-Jalali.* In India, Abul-Fazal, the minister of Emperor Akbar, wrote *Ain-i-Akbari,* a complete description of the Moghal governmental system and *durbar.* In the twentieth century, several important works bearing on the civilisation of Islam have appeared. Among these is one by George Zaidan in Arabic and by various authors in Urdu. Ibn-e-Wahshiyya was the author of Nabatæan agriculture. Several other important works were written on agriculture in Turkish, Arabic, Iranian and Urdu during the 20th century.

Medicine.

The Pre-Islamic Arabs knew the medicinal value of plants and of certain stones found in Arabia. The earliest known physician is Haris, son of Kalda, who lived just before the advent of Islam. He studied medicine and philosophy in the College of Junde-Shahpur in Iran. Probably on his way home, he was received by the reigning king Khusroe I, who put questions to him on the subject of his study. The next Arab was Nasir, the son of Alqama, who also was a graduate of Junde-Shahpur. The Prophet himself is attributed to have given medical advice to his companions, and *Sahih-e-Bukhari,* an authentic work on the traditions, contains two chapters on how to cure various diseases. Though the Umayyad rulers (661-720 A.D.) encouraged medical study, real progress in Arabian medicine began only from the rise of Abbasides (750-1258 A.D.). At that time, the school at Junde-Shahpur was yet in existence. Besides that school, Harran in Syria was another centre of learning. The medical college at Junde-Shahpur had Greek as well as Iranian elements. Teachers and students were

Iranians, Syrians, a few Greeks and perhaps some Indians as well. Its professors were noted for their efficiency in the science of medicine. The work of translation from Greek into Syriac and Pahlavi had begun as early as the 5th century A.D., perhaps still earlier. In the 6th century, one Sergius had translated the work of Hippocrates[38] and Galen[39] into the Syriac language. Hence the Abbaside Khalif looked towards Junde-Shahpur and Harran for translations of medical works into Arabic. In 765 A.D., Mansur, the second Abbaside Khalif, summoned Jurjis, son of Bakht Yishu, the chief physician at Junde-Shahpur, to his court. Successive members of his family became celebrated as physicians and continued to study the science of medicine, from father to son, for about 250 years. Other physicians from Syria, Egypt, the Byzantine Empire and even India assembled at Baghdad. A large number of works from Greek, Iranian and Indian sources were translated. The following were the Greek authors whose books became standard works in Arab medicine:—Hippocrates, Galen (Rufus) of Ephesus, Oribasuis, Paul, Alexander of Thales, Dioscorides[40] and others. Sinan, the physician, was entrusted with the work of examining medical pupils and granting diplomas. There were about 800 physicians holding such diplomas in Baghdad alone. Regular organised hospitals under official control were instituted in Baghdad and other important centres of the Islamic Empire. Botanists were commissioned to

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[38] Born at Cos, 400 B.C.; a contemporary of Socrates and Plato; was of wide-spread renown as a physician; no fewer than 60 writings are ascribed to him, but only a few are probably genuine.

[39] A famous Greek physician, born in 131 A.D.; went to Rome and became physician to the Emperors Marcus Aurelius, L. Verus, and Severus. Of his voluminous writings, 83 treatises are still extant. Died in 120 A.D. For centuries after his death, his works were accepted as authoritative in the matter of medicine.

[40] A Greek physician born in Cilicia, 1st century A.D. Left a treatise in 5 books on *materia medica,* a work of great research and long the standard authority on the subject.

travel in Europe, Africa and Asia and collect herbs useful for medical purposes. Much improvement was effected in the preparation of drugs and syrups. Veterinary science was also practised. Muslim contributions to the world's *materia medica* proved valuable.

The development of Islamic medicine may be divided into four periods:—The *first* is the age of translation from 750 A.D. to 900 A.D. in Arabic, which had become the medium of learning in Islam as Latin had in Europe. The following are among the best known translators, the earliest known translator being an Iranian Jew named Masorjawaih, who translated Ahron's work into Arabic:—

(1) Hunayn, son of Ishaq, was an Arab of the tribe of Ibad but Christian by religion. Besides several independent works of his own, he translated seven books of Hippocrates; and a hundred Syriac and thirty-nine Arabic versions of Galen, some medical and some philosophical works, a synopsis of Oribasius, the seven books of Paul of Algina, and the *materia medica* of Dioscorides.

(2) Isa, son of Yahya, translated the remaining works of Hippocrates and seventeen books of Galen.

(3) Ishaq, son of Hunayn (910 A.D.) and Hubaysh translated about thirteen books into Syriac and sixty into Arabic.

Other famous translators were Thabit, son of Qurra (825-901 A.D.), a native of Harran (Iraq), whose independent work has been recently published at Cairo in 31 sections, on Hygiene, diseases from head down to the breast, stomach and intestines, their causes, symptoms and cure.

Qusta, son of Luqa, and Yuhanna, son of Masavaih were also translators. The latter has written independent works as well.

Among the Greek works translated into Arabic, some original texts such as the seven books of Galen on anatomy, have been lost but are extant in Arabic translations.

The *second period* is the age of independent observation, criticism on Greek and other past authors, and the

production of standard works on medicine, some of which continued to be in use among European medical experts as late as the beginning of the nineteenth century A.D. The most famous physicians of this period were:—

(1) Ali, son of Rabban (*d.* 994 A.D.), an Iranian of Tabaristan, whose father was a scribe at Merv. Ali entered the service of Khalif Mutavakkal and wrote his celebrated work entitled *Firdous-ul-Hikmat* (*The paradise of medicine*). This book deals not only with medicine, but also contains other subjects such as philosophy, zoology, psychology, astronomy, etc. Its sources, according to the author, are from Greek, Iranian and Indian works. It is divided into seven parts, 30 discourses and 360 chapters. It contains a summary of Indian Medicine also.

(2) Abu Bakr Muhammad Al-Razi (European Rhazes) 865-925 A.D., the great physician of the mediæval period, was an inhabitant of Rei,[41] situated near Teheran, the present capital of Iran. In his early life, he learned music and could play well on the lute. Afterwards, he studied philosophy and at an advanced age specialised in medicine. His works on various subjects number as many as 200. His chief work, named *Al-Hāwi,* which is even now considered a masterpiece in medicine, was written in 20 volumes. For each disease he gives references to his Greek, Iranian, Arabic and Indian authors, and then his own opinion. This work was translated into Latin by order of Charles I of Anjou[42] in 1279 A.D. under the title of *Continens.* His other works are on theology, philosophy, mathematics, natural science and astronomy. He has dealt with nutrition, motion, time, space, growth, putrefaction, meteorology, optics, etc. He has

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[41] Rei is near Teheran, capital of Iran, 70 miles south of the Caspian Sea. Rei has been identified with the *Rhages* of the *Book of Tobit,* and the Ragæ of Alexander the Great's time, Hārūn-al-Rashīd's birth-place.

[42] Brother of St. Louis, the Crusader King of Naples. He lost Sicily after the Sicilian Vespers. He lived between 1220 A.D.-1285 A.D.

also written on alchemy. His treatise on small-pox, measles, stone in the bladder and kidney, his descriptions of the eye, the nose, the ear and the heart were well known in Europe. He was appointed the chief physician, first in his native place Rei and then at Baghdad.

(3) Ali, son of Abbas, known in Europe as Haly Abbas, was an Iranian of Zoroastrian descent (*d.* 994 A.D.). His chief work was an encyclopædia named *Kitab-e-Maleki,* (or *Liber Regius*) which deals with both the theoretical and practical sides of medicine. It begins with a criticism of previous Arabic and Greek writers such as Galen, Paul, and Oribasius, etc. It was dedicated to the reigning king Azad-ud-doula and is divided into twenty discourses, containing among other medical subjects, anatomy and surgery.

(4) Abu Ali Husain Ibn Sina (known in Europe as Avicenna) was the greatest Islamic philosopher and most popular physician, whose works were studied as the most authentic writings on philosophy and medicine both in Europe and the Islamic countries. He was born in 980 A.D. and died in Hamadan in 1037 A.D. His great work on medicine known as the *Canon of Medicine,* deals with general medicine, drugs, diseases, pathology, pharmacopæia, etc. It was translated by Gerard of Cremona (1114-1187 A.D.) into Latin and in popularity superseded even the works of Hippocrates and Galen. The *Canon* is divided into five parts. The first deals with principles; the second with simple drugs; the third and fourth with diseases; and the fifth with compound medicine, etc. All his works are in Arabic, except a few verses and one or two small treatises which he has composed in his mother-tongue Iranian. His learning was immense and his practice in his art extensive. He was an authority in philosophy as well, his philosophy being of the school of Aristotle with a mixture of Neo-Platonism. His *Canon* was supreme in medical science for centuries in Europe.

In the West, the Muslims of Spain and North Africa produced a number of distinguished physicians, whose labours became models to European scholars during the period of European renaissance. Among these were:—Abul Qasim Zahravi (Abdul Casis), 1013 A.D., who was Court Physician at Cordova. He wrote the work entitled *At-tarif* (*Medical Vade-mecum*) in thirty sections, dealing with all medical subjects including surgery. This work helped the progress of European surgery. It was translated and commented upon in Latin. Abn-juljil was a contemporary of Hushām, the Umayyad Khalif in Spain, and was a translator and an original writer on Medicine. Other Spanish Muslim physicians who were also philosophers were Ibn-Baja, Ibn-ul-Wafd, Ibn-ul-Jazzar, Ibn-ur-Rushd (known in Europe as Averroes), Aven Zoar, author of *Kitabut-Taisir* (a manual on medicine and hygiene) and last but not least Maimonides, a Jew. Of these, Ibn-ur-Rushd, better known by his European name of Averroes, deserves a few words. He was of Arabian descent and a native of Cordova. Celebrated both as physician and philosopher, he is one of those who has made Muslim reputation last eternally in Europe. He early devoted himself to the study and exposition of Aristotle, earning for himself the title of the *Commentator,* though he appears to have coupled with the philosophy of Aristotle, the Vedantic doctrine of emanations. He lived between 1120 and 1198 A.D. As regards Moses Maimonides, it has to be remarked that he was a great Jewish Rabbi, born at Cordova. His co-religionists regarded him as their Plato and called him the *Lamp of Israel* and *The Eagle of the Doctors.* He was a man of immense learning and was physician to the Sultan of Egypt. In his relation to the Jews, he ranks next to Moses. He taught the Jews to interpret their religion in the light of reason, perhaps his greatest service to them. His best known work is the *Moreh Nebochim,* or *Guide to the Perplexed.* He lived between 1135-1204 A.D., his 800th anniversary having been celebrated this year in Europe.

During this golden period of learning in Islamic coun-

tries, all facilities and encouragement were given to scholars and workers in the field of science. According to the testimony of Qifti, Jibrail, the son of Bukht Yishu (*d.* 830 A.D.), used to receive 10,000 drachmas *per mensem* from the public treasury and 50,000 from the privy purse of the Khalif. His total earnings as physician in about 23 years was estimated at as much as three and a half million pounds. Besides permanent hospitals in large cities with full medical equipment and separate wards for men and women, and dispensaries, there were travelling hospitals also. Physicians, druggists and barbers were subject to official inspection. Some physicians had their own botanical gardens for cultivating and experimenting with plants from various parts of Asia, Europe and Africa. In Egypt, Syria and Iraq, we find distinguished scholars in medicine such as Ali, the son of Rizwan of Cairo (1067 A.D.), author of a work dealing with the medical topography of Egypt; Ibn-butlan (1063 A.D.) of Baghdad, whose synoptic tables of medicine were translated into Latin; and Abu Mansur Mowaffiq, an Iranian of Herat (975 A.D.), who wrote a work describing 585 drugs, drawn from Syriac, Iranian, Greek, Arabic and Indian sources. Ophthalmology as practised by Muslims reached its zenith in or about 1000 A.D. Ali of Baghdad and Ammār of Mosul have left valuable treatises on the diseases and treatment of the eye. These were translated into Latin and were used as textbooks on the diseases of the eye till about 1750 A.D. in Europe. Optics was developed by the famous scholar Abu Ali Husain al-Haitham (Alhazen), of Basra (965 A.D.), whose work on the subject survives in Latin. Western writers on Optics based their works on this work. He also wrote on light, the rainbow, the halo. He is specially well known for his discovery of atmospheric refraction.

The *third period* of Arabic Medicine extends from the fall of the Abbasides to the rise of European surgery in Western Asia. During this long time (1250 A.D. to 1850 A.D.), scientific study declined in the East and made rapid progress in the West. All important works in science

had been translated from Arabic into the European languages. Their shortcomings and defects had been noted and rectified. The Muslim spirit of reverence for the dead prevented them from dissecting dead bodies, which Europe took up and gave the world a better knowledge of the internal portions of the human machinery. Evidence, however, is not lacking to show that interest in surgery was kept up during this period also. The more important works on surgical operation known to this period are: *Al-umda fesanā-ātul jiraha* by Ibnul Kuff; *Kitab-ul-Tasrif* by Abul Qasim Zahrāvi, of which its 30th section had much influence on Western surgery; while Ibn-e-Sina's *Qanun* contains a section on the same subject and Ali Abbas has treated surgery in about 110 chapters in his work entitled *Kamil-us-Sinā*. Europe received from Eastern scholars its knowledge of drugs, the qualities of minerals, ideas about the science of optics and a better developed Chemistry, but has managed to return all these with compound interest during the nineteenth and twentieth centuries. Europe has advanced to such a high level both in the arts and the sciences that its scholars will continue to teach Eastern pupils for another half a century or more, if Asiatic nations will not bestir themselves in the meanwhile.

During this, the third period, the following physicians and authors flourished in the Islamic world:—Maimonides (1135-1204 A.D.), the great Jewish philosopher of Spain and author of *Aphorisms*, in which he criticizes Galen; Abdul Latif, who settled in Egypt, is known to have corrected the description of Galen as regards the bones of the lower jaw; and Ibn-e-Baytar (*d.* 1248 A.D.), who collected various kinds of plants and drugs in North Africa, Spain and Syria and has given descriptions of about 1400 drugs on medicine. Baytar's work is considered the best known on Botany in Asia. His other work is named *Aqrabadin* (in Greek *Graphidon*). Zainuddin Ismail of Gurgan wrote the *Zakhira-e-Khawrezm Shahi*. This work is one of the most important works on medicine, ranking only next to *Qanun* (Canon) of Avicenna,

and is written in ten volumes. The same author has also written several treatises in Iranian. Rashid-ud-din Fazl-u-lah, the Iranian minister to the Moghal ruler of Iran, was a great physician, administrator and historian. He founded many colleges, hospitals, libraries and encouraged the study of science in Iran. His library at Rabi-e-Rashidi (a suburb of Tabriz) possessed sixty thousand manuscripts. In one street of this locality, there lived, it is said, as many as four hundred scholars with suitable salaries while in the students' quarters, there were one thousand students receiving scholarships and support. Fifty physicians worked, it is said, on the staff of the medical college. Great scholars were invited from India, China, Syria and Egypt to teach medicine.

In the *fourth* or the present period, once again, the East has to sit at the feet of Western scholars. The old Arabian method of treatment, known as *Yunani,* appears to be incomplete in many ways. Its perfection is possible only by the absorption of newer Western methods, particularly in its surgical portions. The period of brilliant Muslim exponents of the healing art has passed into history. They were the teachers of Mediæval Europe in the arts and the sciences, but to-day they are the pupils of Europe. F. Wustanfeld (1808-1899 A.D.) enumerates three hundred Muslim medical writers and according to Adolf Fontan (1910 A.D.), in his work *Zur Quellen Kunde der Persische,* in Iranian alone four hundred books have been written on medicine. The chief contributions of Muslim physicians may be summed up to be their production of the best known pharmacopœa; important ideas in regard to the science of optics; and the use of simple drugs. There are signs of a new awakening in the East. In India, thanks to the ambition of Hakim Ajmal Khan of Delhi, a *Yunani* College has been founded in which instruction is imparted in new methods of healing. This is likely to develop into a first-class institution of *Yunani* research in medicine. Hyderabad (Deccan) and Mysore, two leading States of India, are taking some interest in the *Yunani* and

the Ayurvedic systems of medicine. There are at Hyderabad and Mysore *Yunani* Colleges conducted on modern lines. As the interest of these States in this very important branch of Eastern science increases, as it is bound to before many years pass, there is no doubt that it will progress. Such progress is necessary as the future of medicine in India is more largely bound up with the spread of indigenous systems rather than the allopathic, valuable as it is. Some suggest that the *Yunani* and other systems might eventually be absorbed in the leading European system, but there seems little ground for this view now, if apart from the aid given to it by Government, as the allopathic system cannot compete with the indigenous systems, even with increased Government grants; it can at all hope to cater to the wants of the 370 millions of people inhabiting the vast sub-continent of India. Unfortunately other great Islamic countries like Iran, Turkey, Iraq and Egypt have adopted the western method at the cost of their own. Thus the Arab-Muslim medicine, which started at the end of the 7th century A.D., has been succeeded by the European system of treatment from about the beginning of the 19th century in these areas. Muslims were successors of Greek and Roman physicians. They extended and improved anatomy, physiology and other branches of medicine and taught them to Europe, from whom, it is their turn again, to learn so that they might spread the new discoveries—of the 19th and 20th centuries—and help humanity on its onward march towards the killing of disease and the suppression of dust in the most scientific and simplest manner.

CHAPTER VII.

TRADE, COMMERCE AND NAVIGATION.

Pre-Islamic Trade—Arab Commerce in the Red Sea, etc.—Commerce in the *Quran*—Heyday of Muslim Overseas Trade—Mediæval Muslim Navy—Muslim Terms in European Languages.

Pre-Islamic Trade.

Long before the rise of Islam, the earlier civilization of Arabia was in the south-west corner of that country now known as *Yemen*.[43] Among Jewish writers, Job has mentioned that Arabs were noted for their skill in navigation, commerce and the art of conducting fisheries. The Arabs also knew astronomy, geometry, music and engraving on stone and metal. They imported balm, spicery, myrrh and other articles from Western India and exported them to Egypt and Palestine. They risked the sea voyage as far as Coromandel, Ceylon, and further East in the Indian Ocean. In the West, they explored the East African coast and had established several colonies in that continent. Their chief seaport and centre of trade was *Arabia Felix*, the modern Aden. In the North, their trade extended as far as Palestine and Syria. They were in touch with another great trading nation known as Phœnicians. The rise of the Israelites under David and his son Solomon and the surrender of the Queen of Saba (Yemen) marked the beginning of the decline

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[43] The *Arabia Felix* of Ptolemy. It is about 400 miles in length and 150 miles in breadth; is a well-watered, highly fertile region, and yields tropical and sub-tropical fruits, in particular coffee, dates, gums, spices and wheat. A fifth of the whole population of Arabia is said to be found in this province. It possesses two very important commercial towns, Mocha and Loheia, both situated on the coast of the Red Sea.

of the first Yemenite ascendancy. Finally, the Roman world power in the West and the Sassanian Empire in the East became two great rivals to the small enterprising State of Yemen. New land and sea routes connected Europe with India, *viz.*, one through modern Afghanistan to Balkh and Central Asia; another to the Caspian Sea and Russia; a third to the Black Sea ports and the Balkan Peninsula; and a fourth *via* the Iranian Gulf to the Euphrates and thence to the interior of Asia Minor and Syria. When Egypt became a Roman province, the northern portion of the Red Sea passed under their control and their sailors ventured even into the Indian Ocean. Iranian traders became rivals and co-traders with Southern Arabs in the Indian Ocean. Thus, the Yemenites lost their supremacy in the sea but the rise of Islam brought fresh vigour to them and once again Arabs became the foremost trading nation in the East. This time, their supremacy lasted several centuries, till the War of Crusades and the Renaissance of arts and sciences in Europe. The fanatic Holy War of the Christians ended by their coming into close contact with the peoples of the East and the wiping out of their false pride which made them think that they were the chosen people of God. They unconsciously appreciated Eastern learning and refinement and carried a better feeling towards Easterns generally and fired with the ambition that they should help towards a revival of trade and the sciences in their own lands. Their economic conditions forced them to risk the sea and find new sources of wealth, which they thought they may obtain in the East.

Arab Commerce in the Red Sea, etc.

The ancient Arabs were traders in the coast of the Red Sea, the Iranian Gulf, and the Indian Ocean. Gherra, in East Arabia, was the chief port for Indian trade. Arab merchants imported gold, gems, silver, sandal, spices and ebony into Palestine. Herodotus mentions in his history that Arabia possesses frankincense and myrrh. At the advent of Islam, the Prophet and most of his early converts

were merchants, exporting goods from Hejaz into Syria and importing them from Syria into Hejaz. Mecca was the city of bankers and money-lenders. Usury was prevalent, money being invested in foreign enterprise, and advanced to the organizers of caravan trade bound to Yemen, Syria, Mesopotamia and other places. According to Strabo, an Arab was either a broker or a trader. Even in expeditions and pilgrimages, articles of trade were carried. When the early disciples of the Prophet were forced to migrate from Mecca to Medina, on their arrival in the latter city, some used to enquire the way to the market-place, where they could do some business. Men as well as women used to join in caravan enterprise. Abujahl's mother was a trader in perfumery. Khodija, the wife of the Prophet, was a wealthy merchant lady. Hind, mother of Moawiya, the first Umayyad Khalif, had business transactions with the Kalbi tribe in Syria. Other similar instances can be easily quoted. The arrival and departure of caravans were very important for the Meccans. Large sums of money were invested in them and leaders of caravans were supported in every way possible. The Badr caravan under Abu Sufyan carried about 50,000 gold *dinars* with 2,500 camels and a large number of men. The capital was contributed largely by the Umayyad houses and hence, on their return from Syria, Abu Sufyan suspected that the Prophet, who was a member of the Hashimid, a clan hostile to the Umayyad, might attack him. Sometimes a whole family used to invest money together and form a joint-stock company, in which outsiders were also permitted to become partners. The latter were sleeping partners who invested the requisite money but did not take any active part in conducting the venture itself. A fixed percentage of the profits earned was paid to them. The Umayyad and Makhzumi tribes were the most enterprising and wealthy. Among the rich merchants of Mecca were:—Walid, father of Khaled, the famous general and conqueror of Iraq and Syria; Abdur-Rahman, son of Awf, who invested a capital of 8,000 gold *dinars;* Haris, son of Amr; Umayya, son of Khalif; Abu

Bakr, the first Khalifa; and Abbas, the uncle of the Prophet. Meccan traders imported Indian and Chinese products through Yemen; Syrian and Egyptian goods through the border towns of Syria; and Iranian articles from Mesopotamia, such as silk, cotton and linen goods, arms, cereals, oil, etc. They exported to these countries, especially to Syria, skin, leather, currant, ingots of gold and silver, perfumes, specie, aromatics, gems, drugs, etc.

Commerce in the Quran.

With regard to commerce, some references are to be found in the holy *Quran,* of which a few are noted below:—

"Your Lord causes the ship to sail far in the sea, so that you may seek wealth, through Him. When distress comes upon you in the ocean, you call upon Him, but when you are safe on the land you turn away from (and forget your) Lord."

"(Quraish) are protected during their journey in the winter and the summer. So let them serve their Lord of this house (Ka'aba) who feeds them against hunger and gives them security against enemies."

Allusion is made in the last verse to the security enjoyed by the Meccans as guardians of the great temple at Mecca, which large numbers of pilgrims used to visit and which, accordingly, became the source of a profitable trade for its inhabitants. In fact, the extent of the prosperity and wealth of the Meccan was and is still largely dependent on the large or small number of pilgrims that visit Mecca annually. During fixed months, war and plunder were forbidden, with the result that large caravans proceeded unmolested to the Roman and the Iranian border provinces.

Elsewhere the *Quran* says:—

" O ye believers, shall I lead you towards a merchandise which may deliver you from a painful chastisement?"

"And when they see merchandise or sports, they break up (prayer) for it and leave you (O Prophet) standing (alone)."

Heyday of Muslim Overseas Trade.

The first thirty years of the Khilafat were passed in the conquest of Egypt, Syria and Iran, but when the conquerors became wealthy by the booty obtained from it, once again they turned their attention towards trade on a much larger scale. The caravan routes were improved and repaired. Medina, Kufa, Basrah, Fastat (Egypt), Damascus, Mosul and finally Baghdad, became the seats of Government and the centres of trade. Halting places for caravans were constructed, roads were made, a postal system was established and all facilities were given to the traders. Arabic became the *lingua franca* of all Muslims from Spain to the confines of China, and by sea as far as the islands of the Pacific. Geographical and commercial information was increased through the wanderings of the adventurous travellers and wealth-seekers risked the high seas and wrote important and useful works on what they saw or heard. Industry was developed, mines were opened out, paper was manufactured, silk-worms were reared, porcelain, earthenware, iron, steel and leather goods were made and exported to distant places. The tapestries of Cordova, woollen stuffs of Murcia (Spain), silks of Granada, gold work of Toledo, sword blades of Damascus and Ispahan were noted in the then known world. Fine carpets were made, on which figures of not only animals, such as lions, tigers and birds, were woven into, but also rivers, seas, gardens, even pictures of the Khalifs, kings and heroes were represented in embroidery. The last-named art was learnt and improved from the Greeks and the Iranians. There were carpets woven valued at over twenty thousand gold coins. Yemen was noted for its woven fabrics and its coffee, which latter was introduced into India in or about 1719 A.D. From about the 10th century A.D., to about the rise of the European marine activity, Muslims were the masters of the Mediterranean and the Red Seas, the Indian Ocean, the China Sea and the Pacific Ocean. Their love of trade and journey on land extended over a great area comprising the whole of the Northern, and a part of

the Central, Southern and Eastern Asia, as far as the interior of China. The mariner's compass was invented, and colonies were founded from the Atlantic to the Pacific Oceans. The Azores[44] in the West and the Malay Archipelago in the East were discovered and some bold adventurous sailors even reached the American Coast. Important places such as Malaga,[45] Cartagena,[46] Alexandria, Basrah, Baghdad, Barcelona,[47] and Cadiz[48] became flourishing ports. Spanish Muslims alone maintained over one thousand ships. They founded factories on the Danube and it was through Muslim merchants that the silk industry spread to Constantinople, Palermo and Spain. But this grand work of civilization was not limited to Arabs, who were the earliest members of the Muslim brotherhood. It was the combined effort of Arabs, Iranians, Turks, Indians, Chinese, Africans and Spanish Muslims. The fall of the Iranian Empire did not seriously affect the well-established Iranian trade with India, which continued to carry on regular business with the Indian West Coast and the islands of the Indian Ocean as far as Shan-tung Peninsula, a maritime province of what is now North China. The

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[44] The Azores, or Western Islands, now a Portuguese archipelago in the mid-Atlantic, were undoubtedly known to Arab geographers as inhabited islands, though in 1431-53 when they were occupied by the Portuguese, they were uninhabited. The fact that Punic coins have been found on Corvo, the most northerly of the group, shows that it should have been inhabited long before the Arabs came to know of it.

[45] On the Mediterranean, 65 miles north-east of Gibraltar; now a Spanish sea-port. Founded by the Phœnicians, it became an important town under the Muslims of Spain down to 1487 A.D., when it was captured by Ferdinand and Isabella.

[46] On a bay of the Mediterranean. Formerly the largest naval arsenal in Europe. It even now wears a Muslim aspect in its streets, its place of worship and its ruined castle.

[47] The second largest city in Spain, beautifully situated on the Mediterranean between the mouths of two rivers.

[48] A great Spanish port on the Atlantic. It reached its highest prosperity after the discovery of America.

Arabs and Iranians as Muslim brothers continued in the Eastern trade and their joint efforts resulted in missionary activity on the West Coast of India, and in the islands of the Pacific Ocean. Sulaiman, an Arab writer, who lived about 850 A.D., mentions the use of tea which was brought from China. He is perhaps the earliest known Muslim author who has written about this famous article of trade. The amalgamation of so many nations under the name of Muslims gave birth to a new culture and civilization, similar to Christianity in modern times, which started from Europe on a much larger scale and with a more perfect organization and higher consciousness of the objectives aimed at. Islamic culture, though small when compared with modern world culture, may be said to have been superior to all ancient cultures of the West or the East. There were a number of cities under Muslim rule, with a population of over one to four million inhabitants. Fastat (Egypt) alone possessed thirty-six thousand mosques. Baghdad had sixty thousand public-baths, in which three hundred thousand men and women served. Even half of this number, if true, gives an idea of the flourishing conditions of these cities. According to French authors, Toledo[49] had two million and Cordova one million inhabitants. Iranian trade centres were noted for their fine carpets, silk, precious stones, textile manufactures, wool, cotton, household furniture, dried fruits, etc. Rei, Ispahan, Herat and Nishapur were situated on the highways to China and India. Trade was carried to Russia and indirectly through the European and Jewish merchants to England, Norway and Sweden, where a number of Islamic coins have been discovered. Through Khorassan and thence

[49] A famous city of Spain, capital of a province of the same name and for long of the whole of Spain; stands on the right bank of the Tagus. It was held by the Muslims from 714 A.D. to 1083 A.D. Its great square (Zocodover), which is a fashionable promenade, is thoroughly Muslim in character. Toledo still manufactures the sword-blades known after it as Toledo Sword-blades, famous since the old Roman times.

to Khiva,[50] traders penetrated to the mouths of the Volga as far as Kazan[51] and the Don[52]. Russian goods such as fur, wax, honey, etc., were exchanged for silk, cotton and linen. In the North-East, caravans passed deep into Siberia and Chinese Turkestan. When the Moghals under Chengiz and his successors conquered Iran, Muslims found their way into the heart of China. The Indian route was traversed through Herat, Balkh, and Ghazni. During the prosperous rule of the Seljukids, Merv[53] had become the capital of their vast empire, and a centre of learning. It was noted for its textile fabrics and silk. Herat manufactured carpets, sword-blades and

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[50] A Khanate of ancient Turkestan in Central Asia, now divided between the Republics of Turkoman, Turkamanistan and Uzbakistan. The City of Khiva is within the territory of the last of these Republics situated on a great oasis which stretches from the mouth of the Oxus for 200 miles along its banks and is watered by canals fed by it. Khiva, the capital of the Khanate, is on the Hazreti Pehlivan canal, in the western portion of the great oasis. To-day, it consists entirely of earth-huts.

[51] Kazan stands 3 miles from the Volga's north bank. It was the seat of the Mongol Kingdom until 1552 A.D., when the Russians put an end to it. Its red brick Sumbeck Tower is an object of veneration to Tartars. The merchants of this place trade as far as Bokhara and Iran on the one side and as far as Asia Minor on the other.

[52] Don is a river of Russia having its source in a small lake in Tula province and flowing 1,125 miles southward through four provinces in succession and the country of the Don Cossacks, till it enters the Sea of Azor by several mouths, of which the Aksai is the most considerable. It has four large affluents. It is navigable for large boats below Voronaj and in its upper course is connected by railway and canal with the Volga. Its waters abound in fish.

[53] Merv, an oasis of Turkestan, lying between Bokhara and the north-east corner of Iran. It consists of a district 60 miles long by 40 miles broad, watered by the river Murgharb. Alexander the Great built a town in this oasis. The Arabs made Merv the capital of Khorassan. Under the Seljuk Turks, Merv enjoyed its greatest splendour and it decayed after being sacked by the Mongols in 1221 A.D.

other warlike weapons. Balkh and Badakshan[54] were known for their precious stones. In Spain, Muslim prosperity increased to such an extent that King Abdur Rahman had an annual revenue of ten thousand ounces of gold and the same quantity of silver, besides a large number of mules, armour, helmets, etc., which still further increased during the reign of his successor to five and a half million sterling, a very large amount for what was then a moderately taxed country. The mosque at Cordova used to be illumined with eight thousand lamps, consuming about twenty thousand pounds of oil.[55] This city was known for its leather trade, silversmiths and filigree works. Its industry supported two hundred thousand families. It possessed sixteen thousand looms for silk alone.[56] In Seville,[57] there were one hundred and thirty thousand weavers. Rubies were obtained in Malaga and Bija, coral and pearl were sought in the Spanish islands and the Iranian Gulf. Spanish Muslims were famous as weavers and dyers

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[54] In Central Asia; is famous throughout the East as a picturesque hill-country diversified with woods, rich pasture, fertile, well-cultivated valleys, its surface varying from 500 to 15,000 feet above sea-level. Faizabad is the capital. The present inhabitants are largely Tajiks, an Aryan race speaking Iranian, and Muhammadans.

[55] Its present cathedral was originally built as a mosque in the 8th century A.D., at present celebrated as "the most magnificent Muhammadan temple in Europe."

[56] The silver-fabrics of Cordova are even to-day much prized articles of local manufacture.

[57] Seville is one of the most famous of Spanish cities. Stands on the left bank of the navigable Guadalquiver, 62 miles north-east of Cadiz. Until recently it had the appearance of a picturesque Muslim town but within the past twenty years it has been greatly modernized by the clearing away of the narrower quarters to make room for wide straight streets and modern houses and shops. The present Gothic cathedral stands on the site of the old Muslim mosque and dates from 1401-1519 A.D., when it was completed. Some 300,000 Muslims abandoned the place in 1248 A.D., when it was captured by Ferdinand III of Castile.

of silk and wool. They were masters in metal work as well. The North African town of Qirawan was the centre of trade for the West, East and Central Africa. There were other places also, such as Bakkadah, Kafsah, Mahdiyyah, where the silk-worm and white mulberry were reared. Morocco had several important cities. Irrigation was improved everywhere. Fez, in Morocco, became noted for its red caps, afterwards worn by Turks and later in India, though the makers of the same are no more Moroccan Muslims. It also fabricated silk and gold thread, and manufactured caps. Men and women slaves were sought in Spain, Greece, the African Coast, Georgia and Russia and sold for very high and advantageous prices in big cities, such as Baghdad, etc. Gold dust, ivory, ostrich feathers, etc., were exported from Africa. Fastat and Alexandria were the places through which the merchandise of the East passed to the West. Sicily, as a Muslim dependency, enjoyed a prosperous trade. It had also flourishing industries. Eastern commodities were imported to it and it passed them on to the other places in Europe, from which it obtained wheat, vines, olives and fruits, and exported them to the surrounding sea-ports of Africa, Europe and Asia. Muslim marine activity, compared to what marine activity is to-day, must be deemed insignificant, but compared with the activities of the contemporary nations, must be held to mark a great advance. Defects on their part in regard to the construction of vessels and boats were balanced by the adventure and courage they displayed in risking the dangers of the high seas, of which we may form some idea by reading the romance of Sindbad the Sailor, in the *Arabian Nights*. Sindbad was not only a merchant but also a mariner. His several wonderful voyages, in which he meets with surprising adventures, afford some evidence of the maritime activities of the Muslims. Basrah was the chief port on the Iranian Gulf, from which vessels left *via* Muscat to the coast of Western India, Ceylon and the islands of the Indian and Pacific Oceans in the East. On the West, they explored the East

African coast as far as Madagascar.[58] Chinese, Indian and African commodities were brought to Baghdad and other places in the West. Muslim merchants reached South Chinese ports as early as 787 A.D., where they established agencies. Between the 9th and 14th centuries, a considerable quality of geographical literature was formed by travellers and sailors, who wrote accounts of their observations and experiences, such as Masudi, Naser Khusroe and others. Their works not only helped Muslims but instilled a desire for sea adventure in the new Christian conquerors of Spain. king Roger II of Sicily[59] to write a book on geography which king Roger II of Sicily[25] to write a book on geography which was translated into Latin in 1619 A.D. Muslim sailing boats reached Khanfu (Canton) in the 10th century A.D., where already a Muslim colony had been in existence. From here Muslim vessels passed towards the north-east as far as Korea, Japan and Philippine Islands. In the south, Sumatra, Java, Malacca and other islands of the Pacific were discovered by the Muslims. According to the works of Ibn-e-Rusta (*d.* 900 A.D.), Sulaiman (850 A.D.) and Abu Zaid (950 A.D.), Muslim navigators were quite familiar with the China Sea. Muslim ships kept a regular traffic with Malabar and Ceylon. Daibul in Sindh became an emporium for the Indian trade and on the Malabar Coast small Muslim colonies were founded. Muslim pilots, like the well-known Ahmad, guided the early Christian sailors, such as Vasco-de-gama, towards India. Ahmad possessed a good sea map and the necessary maritime instruments such as the compass, etc. He also

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[58] The Malagasy people who inhabit the island of Madagascar, though derived from the Malayo-Polynesian stock, show an Arab admixture, quite apart from Melanesian and African.

[59] Roger II was the son of Roger I, the youngest of the 12 sons of Tancred of Hauteville, who conquered Sicily in 1901 A.D., from the Muslims after a war of 30 years. Roger II carried on war advantageously against the Muslims of North Africa and the Emperor of the East. He ruled over Sicily well, promoting its industries, from 1097 to 1154 A.D.

wrote a sailing manual for the Indian Ocean, the Red Sea, the Iranian Gulf and the China Sea. Muslim traders imported silk, camphor, cinnamon, wood, cocoanuts, musk, aloe and other Indian and Eastern commodities to Iran, Iraq, Egypt and the Mediterranean ports. The system of commercial representation, now so common in connection with the Indian Legislative Councils, may be dated back to the times when Muslim mercantile activity was all supreme in Asia and Europe. Besides this, many other Islamic trade customs and methods were copied by their European contemporaries. In India, Muslim rule brought Hindus into contact with the outside world. Sea-borne trade was revived. During the reign of the early Moghal Emperors, land trade between India and Central Asia flourished to the extent of fourteen thousand camel loads of merchandise which passed every year through Afghanistan. Masulipatam was the chief port of the Golconda Qutb Shahi dynasty, from which place ships sailed for distant places in the East, such as Sumatra, Java, Siam, China and to the West in the Iranian Gulf.

Mediæval Muslim Navy.

The Muslim navy, though insignificant judged from modern European standards, more than served its purposes in the mediæval ages. Its utility in opening up communications and establishing trade relations between distant nations cannot be overestimated. It paved the way for the ocean commerce of later days. Muslim *Tarsana* or docks were established in the chief Mediterranean ports. A mercantile fleet was called *Stole*. Each stole had a commander. Muslims had their first naval experience in the reign of Moawiya, the first Umayyad Khalif. They gathered strength during the Khilafat of Abdul Malik and his son Walid I. The Fatemid Khalifas made Alexandria their naval port. The large sails were classified into *Alshuna; Alharaqa* (fire-throwing); *Altarda* (transport), etc. Ships carrying merchandise were numerous. The river Nile alone had a navy of twenty-six thousand small and large vessels. The Mediterranean Mus-

lim navy reached the high figure of 100 stoles, which helped them to take possession of the Mediterranean islands. After the fall of the kingdom of the Spanish Muslims, the Turkish Empire in the East became a formidable naval power. The Turkish navy was the terror of Southern Europe. In India, Emperor Akbar made a feeble attempt at forming a navy but could not compete with the European sea adventurers. His successors wasted their time in subduing the Deccan powers or quarrelling with each other. Tippu Sultan of Mysore had the high ambition of building up a foreign trade, for which he felt the need for a strong navy. He strived hard, with the limited resources at his command, in gaining his object. A naval department was established, first under a *Malukat-Tujjar* and afterwards in command of an *Amir-e-Yam, i.e.,* a chief of the sea or admiral. According to Col. Wilks, the historian of Mysore, he possessed one hundred vessels, including frigates. His navy cost him about one-fourth of the whole revenue of the State. His sea-ports were Mangalore and Calicut. This scheme, though extremely valuable from the point of view of the future of not only Mysore but of the whole of the Deccan, cost him his kingdom and his life itself. On the whole, Muslims, judging from the eagerness they showed for trade and the activity they evinced in commerce, did really little or nothing for the development of a strong navy. This was the chief reason why they lost their supremacy on the high seas as well as their empires in the East and the West.

Muslim Terms in European Languages.

The following are some of the words which have been absorbed into different European languages through contact with Muslim overseas traders:—Muslin,[60] damask,[61]

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[60] From French *Mousseline,* derived from Mosul or Moussul, a town in Turkish Asia, where muslins were first manufactured.

[61] *Damask* means "of or belonging to Damascus", of the colour of the rose so called; hence pink or rosy in colour. The *damask-rose,* it would appear, was of pink colour. To-day, *Damask* indicates a

orange;[62] lemon;[63] apricot;[64] tamarind;[65] spinach;[66] artichoke;[67] saffron;[68] aniline;[69] lapis-lazuli;[70] traffic;[71] tariff;[72] risk;[73] fare; calibre;[74] magazine;[75] cheque;[76] aval; mahotra; etc.

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fabric of various materials, especially silk and linen, ornamented with raised figures of flowers.

[62] Orange: Iranian *narang,* Arabic *naranj,* adopted through Spanish *narunja;* Italian *arancio;* and French *Orange.*

[63] Lemon: Arabic and Persian *Limun;* Italian, *Limone;* Spanish and French *limon.*

[64] Apricot: From Arabic *alburquq;* Spanish *albaricoque;* Portuguese, *albricoque;* French, *abricot.*

[65] Tamarind: From Arabic *Tamr-el-Hind,* the Indian fruit, (lit. the copper-coloured fruit of India); French *Tamarin;* Spanish and Italian, *Tamarindo.*

[66] Through Spanish *espinach;* Italian, *Spinace*—so named from the prickles on its fruit.

[67] From Arabic, through Italian: *artieioeco,* an esculent plant somewhat resembling a thistle.

[68] From Arabic *saffra,* yellow; French *safran.*

[69] From Arabic *an-nil; al,* the, and *nil,* indigo.

[70] In this word, *lazuli* is from Arabic or Iranian *lajward,* blue.

[71] From Arabic *Ta-friq;* Spanish, *Trafugo, trafico;* Italian *traffico;* French *traffic.*

[72] From Arabic *Tarif,* explanation, information, a list of fees to be paid; Spanish, *Tarifa;* Italian *Tariffa;* and French *arafa,* to inform.

[73] From Arabic, through Spanish *risko,* a steep rock.

[74] From Arabic, *Kalib,* a mould; old Spanish, *calibo*; Spanish *calibre;* Italian *calibro;* French, *calibre.*

[75] From Arabic *al* the, and *makhzen,* a warehouse, the latter coming from Iranian *ganjina* or *khazana,* a store or treasury; Spanish *magacen, almagacen;* French, *magasin.*

[76] From a check at chess *lit.* King, the call of King! in chess, from Iranian *Shah,* King, the chief piece at chess.

CHAPTER VII.

MUSLIM ÆSTHETIC CULTURE.

Music—Periods of Development—Earliest Professional Musicians—During Umayyad Rule—Musical Literature in Eleventh Century—Muslim Music in India—Musical Instruments—Iranian Tunes borrowed by Indians—Iranian Legacy to Europe—Muslim System of Notation—Effect of Music—Strings on Instruments—Muslim Piping Instruments. *Architecture*—In the Arab Empire—Syria—Egypt—Egyptian Mosques—North Africa: Tunis, Algeria and Morocco—Spain and Sicily—Arabia—The Ka'aba in Mecca—Mesopotamia and Iran—Buildings in Baghdad—Early Buildings in Iran—Effect of Moghal Invasion—Buildings of the Moghal Period—Structures of the Safavid Period—Buildings of Qajar Period—Modern Buildings—Turkey in Europe and Asia Minor—Muslim Architecture in India—Pre-Moghal Period—Moghal Architecture—Muslim Architecture in China and Malay Archipelago.

Music.

The beautiful voice is indirectly praised in the *Quran* in the following *Sura*:—

"Verily, the least pleasing of voices is the voice of donkeys."—(Ch. XXXI–18.)

Abu Musa Ashari, a companion of the Prophet, was gifted with melodious voice. His recitation of the *Quran* was sweet and musical and so the Prophet said that the harp of David had been renewed in his voice. According to tradition, the Prophet also said:—"Ornament your recitation of the *Quran* with your good voice. For everything there is an ornament and the ornament of the *Quran* is melodious voice."

The Arabic word *musiqi* was borrowed from Greek, probably at the time when works on Philosophy were translated from Greek sources into Arabic. *Musiqi* is a subject connected with mathematics. It was studied by scholars of philosophy, some of whom, such as Farabi, were authorities on it. The word *Ghina* means music in its ordinary sense. The singer is called *Mughanni*. *Ghina,* or singing with or without musical instrument, must have been

prevalent long before the rise of Islam in Arabia, especially in Yemen, Hira and Ghassanid territories. Mecca, the chief town of Hejaz, was not only noted on account of its grand temple, as a place of pilgrimage, but also as a great centre of commerce. A number of dancing and singing girls used to go over there from the interior and from neighbouring countries, for example, Abyssinia, Egypt, and the Roman and Iranian empires. The history of Grecian, Roman and Iranian music goes back to the remote period of 600 B.C. and even possibly earlier. The oldest portion of the *Avesta,* named *gathas,* was recited in a musical voice. According to Athanacus there were 329 singing girls in the palace of Darius (490 B.C.). The Sassanian kings were noted for their patronage of music. It is said that Bahram V was so enthusiastic a lover of music that he invited a large number of musicians from India. Barbad, the celebrated poet and musician of Khusroe, was the ornament of his court. The Sassanian sculpture at Taq-e-Bastam, represents a number of women musicians as playing on the harp. The Greek and Roman achievements in music are well known and from these nations the Arab conquerors enriched their own music. The cultivation of this important art, as a subject of study, began during the end of the Umayyad rule and was fully developed under the Abbasides, though singing and playing on musical instruments for purposes of enjoyment were prevalent as early as the time of the Prophet. After his death, the first thirty years were passed in the conquest of Roman and Iranian territories and suddenly the Arabs became the wealthiest nation in the world. *Ghina* was very popular with the higher classes and it soon became the very life of nobles. The Umayyad rulers, whose empire extended from Spain to China, covering North Africa, South Europe and West Asia, were fond of music and other enjoyments of life. Their subjects copied them in this respect and the demand for singers and players on musical instruments became so great that those who could afford used to keep permanent singers, most of whom were young

and beautiful women. These singers sometimes enjoyed great influence over their masters. Khalif Yazid II was so passionately attracted to Sullama and Hubbaba, two singing beauties, that he could not leave them and attend to the affairs of his vast empire. And when one of these two died, the Khalif could not survive her death and in deep grief himself died. Contemporary theologians perceived that society was degenerating into lust and passion, and took serious steps to combat the evil. Most of them declared *ghina* as *malāhi* or a pleasure forbidden by Islam. But opinion was not unanimous. Imam Malik, son of Anas, considered it to be unlawful and Imam Ghazzali approved its practice subject to certain conditions. Imam Abu Hanifa said that a Muslim who destroys the musical instruments of other Muslims, such as the lute, the pipe, etc., does an unlawful act and should be made responsible for the loss but *ghina* he considered as vice. The majority of Sufi sages not only approved the playing on musical instruments but also permitted singing and dancing as necessary in addressing the Divine Being in terms of love and to reflect on sublime beauty.

Periods of Development.

The development of this fine art among Muslims may be divided into three periods. The first was the period of passionate enjoyment; the second, when it became the subject of mathematics and philosophy, when the works of Ausloth, Aristoxenus,[77] Ptolemy and Nicomachos were translated into Arabic; and the third, when its use was taken up again under modern conditions under European influence. The development of Islamic music, particularly between the 10th and the 18th centuries, is a valuable contribution to world culture and may favourably be compared with the musical development of any civilized nation in the past. It has

[77] Aristoxenus of Tarentum : Greek philosopher, author of the *Elements of Harmony*, the only one of his many works extant, and one of the oldest writers on music. He was a contemporary of Aristotle (385-322 B.C.).

influenced both the East and the West and traces of its influence are apparent in European music, through Spain and North Africa, and in India through Iran and Central Asia. It is based, like other Eastern music, on the melodic principle. The Arabic flute was known to the Greeks of the time of Menander. The other pre-Islamic Arabic instrument for music was *tanbur,* known as *Baghdadi* or *mizani.* Its ***dasātin*** or frets gave a quarter tone scale and the string was divided into forty equal parts. The earliest foreign influence on Arab music must have come from the border states of Hira and Ghassan. The former in the north-east was under Iranian suzerainty and the latter in the north-west under Roman protection, but the regular grafting took place, when a large number of captives were brought into Medina from the conquered territories of the Iranian and the Roman Empires. Among these captives, there were singers who played on the *Daf* (wand), *Tambur* (pandore), *nai* (flute) and the *oud* (lute).

Earliest Professional Musicians.

Among the earliest Muslim professional musicians were Tuvais (*d.* 705), Izzat-ul-maila and Saib Kathir. The latter was of Iranian descent and was killed at Medina in or about 683 A.D. Ibn-Misjah is known to have studied the Byzantine and Iranian systems of music. He blended the Iranian and Roman tunes with the prevalent Arabic. Soon after, Arab musicians adopted the Iranian lute by changing the highest and the lowest strings called *zir* (low) and *bam* (high). They retained their second and third strings, which were named *mesna* (second) and *maslas* (third). The strings of the Arab lute were :—

Mutlaq
Khinser (first finger)
Wusta (middle finger)
Binser (fourth finger)
Khinser (small finger)

To these, the Iranians added a new fret, which was placed

between Arabian *Wusta* and *Binser,* and the celebrated musician Zaljal made one more addition between *Binser* and *Khinser.* Thus there were seven frets for the Arab instrument of music.

Muslim, son of Mahriz, a pupil of Ibn-Misjah, travelled in Syria and Iran and blended new tunes from those places into Arabic music. He is supposed to have invented the metre known as *ramal.* He and Ibn-Suraij were the two great musicians of Mecca and Mabad and Malik belonged to Medina. Ata abi Raba'h (734 A.D.) introduced the style known as *Tashriq.* He had two women singers, who sung and entertained the people during the pilgrim season. The verses which were sung by such women were mostly odes or love songs. Yunus Kateb, an Iranian, was the first musician who collected the Arab songs and wrote a book on music which became a model to the celebrated Abul-Faraj, the author of *Aghāni.* Yunus had the good fortune of studying music under great masters in the subject, such as Ibn-Suraij, Ibn-Mahriz, Gharid, etc. He was a favourite with Khalif Walid II, who on ascending the throne, invited him to Damascus (742 A.D.). The Khalif himself was a good player on the lute. Kitabul-Kiyān(*The Book on Melodies*) is one of the other works composed by Yunus.

During Umayyad Rule.

Muslim music continued to progress during the rule of the pleasure-seeking Umayyads and reached its highest excellence during the golden days of Harun and Mamun. Ibrahim and Ishaq-Mousali (Iranian) were the two great musicians of Harun. Ishaq (769-850 A.D.) held the same position at the court as Tan-Sen did at Akbar's court. He wrote important works on music and perfected the Pythagorean mould. During this period, along with works on philosophy, books on music were translated from Greek sources into Arabic. The best musicians were found in Baghdad, the capital of the Muslim Empire. The theory of music was divided into *sout* (sound), *abád* (intervals),

ajnās (kind), *anv'a* (species), *intiqāl* (transfer), *talif* (composition) and *iqa* (rhythm). Musicians received big rewards from the Khalif and wealthy citizens. The Iranian (or Zalzalian) scale continued to remain in favour with the masters of the art. Safiy-ud-din Abdul Momin (*d.* 1294 A.D.), who was the contemporary of the last Khalif at Baghdad, established the systematist school, which was further improved by the quarter-tone system. Safiy-ud-din wrote two important works entitled *Sharifiyya* and *Kitab-ul-adwar,* both authoritative books on the subject. The quarter-tone system continued to be in vogue till the modern times. Arab music (like Indian) was learnt by the ear though a kind notation was also existing. During the Abbasid rule, the singers used to paint their faces and hands and used to wear coloured dress and let their hair grow long. According to some authors, Arab octave (*Al-kul* or the whole) was divided into 17 parts. During this time, Iranian influence was predominant. Out of 12 principal models, six were borrowed from Iranian sources and so were many technical terms. In the 14th century, consonances of the third and sixth major and minor were established. The tunes were classified into 12 modes. Khalil (*d.* 791 A.D.), the author of the first work on prosody, has left a work on *sout* (sounds) and *iqa* (rhythm). Ibn-Firnas (*d.* 888 A.D.) was among the earliest to introduce Arabic music into Spain. Yuhanna, son of Batriq (*d.* 815 A.D.), and Husain, son of Ishaq (*d.* 873 A.D.), translated Greek works into Arabic. Among Muslim philosophers, Al-Kindi wrote on composition and the laws of tones, besides books on the elements of music, on rhythm, and on musical instruments and the union of poetry and music. The seven books of Al-Kindi were followed by other important works on the subject. Obedullah, son of Abdullah, wrote on *Tones and Mutations* (*intiqal*) *in Song.* Farabi, the first great Muslim philosopher, was a musician. His criticism on Greek music, shows the extent of Muslim advance in the subject. Farabi's works are among the best and even

at the present day may be studied with advantage. He has treated of the principles of sound and the variety of musical instruments in use and has shown the errors of Greek writers. His book entitled *Kitab-ul-musiqi* is considered a very important contribution to the study of music. He knew mensural music and has accepted the major and minor third (4:5—5:6) as consonances. He has noted the scale of pandore preceding by *limma, limma, comma,* which became the accepted theory for the future systematist school. Ibn-Sina, the next great philosopher, could not earn the title of *ustad* (master), because he was not a practical musician. But his treatise on the theory of the subject is as important as that of Farabi. He has dealt on music in his two celebrated works entitled *Shifa* and *Nijat*. He has written on *Tazief* (doubling with octave) and *Tarkib* (doubling with fourth and fifth). His chapter on the subject of music is a valuable contribution. Ahmad, son of Muhammad of Sarkhas (North-East Iran); Mansur, son of Talha; Sabit, son of Quara (of Syria); Muhammad, son of Zakariyya (of Rei); Qusta, son of Luqa (Syria) and other writers in the encyclopædia entitled *Ikhwan-us-safa* are important theorists and authors on music. Abulwafa of Buzjan (Iran), a mathematician, wrote a compendium on the science of *iqa* (rhythm). The *Ikhwan-us-safa* contains, besides, a section on music, in which the theory of resounding of hollow bodies has been explained. Muhammad of Khawrazm has dealt on the subject in his work *Miftahul-ulum;* and so has *Ibn-Zaila* in a work called ***Sufficiency in Music.***

Musical Literature in Eleventh Century.

Thus as early as the 11th century A.D., considerable literature had already come into existence on Muslim music; songs had been collected and classified according to melodies and keys; and the subject was relieved from becoming a source of mere sensual enjoyment to the few wealthy classes. Instead it became a subject to be studied and appreciated by the highest

of the learned men in Islam. Imam Ghazzali has given a fair description of lawful and unlawful music. He has explained how it can be made a source for the attainment of spirituality and ecstasy in his celebrated work named *Ahya-ul-ulum*. The most important work in Arabic on music is the one composed by Abul-Faraj Ispahani (of Arab descent), in 21 parts, in which he has illustrated one hundred select tunes and has traced their origin, nature and scope. The philosophers Ibn-Bajja (Avenpence *d.* 1138 A.D.), Ibn-ur-Rushd (Averroes, *d.* 1198 A.D.), Ibn-Sabiri (*d.* 1269 A.D.) and Yahya-al-Khuduj were the most noted Muslim authors on music in the West (*i.e.,* in Spain). The last-named wrote an important work in imitation of Aghāni of Abul-Faraj. Ibn-Abed Rabbihi (*d.* 940 A.D.), wrote a biography of noted musicians, in which he has defended the lawfulness and healthy effect of music. Almajrith (1007 A.D.), Kirmani (*d.* 1066 A.D.), Muhammad Haddad (*d.* 1165 A.D.) were also celebrated Western writers. Abu-Aisha, son of Khalif Mutavakkal, composed three hundred songs. In Egypt, Abus-Saht (*d.* 1134 A.D.), Alamud-din Qaisar (1251 A.D.), Ibnul-Haithem (1039 A.D.) were authors of note. Zaryab (Iranian) was the pupil of the famous Ishaq Mousali and a favourite of the Khalif in Spain. He was also an accomplished artist, organiser and fashioner of manners and taste in dress. His innovations and models were followed by nobles and high class aristocrats. The Khalif Abdur-Rahman opened a school of music at Cordova, which was known for producing famous musicians. There were schools of music in Baghdad, Cairo, Damascus, Seville, Granada, Toledo and other important cities of Iran, Central Asia and Spain. Some Arab princes, such as Ibrahim, the brother of the famous Khalif Harun, were among the best musicians of their age. Musicians were respected, well paid and held in esteem. The Muslim work of civilization was temporarily checked when the Mongols under Chengiz Khan invaded Central and Western Asia but soon after their settlement, cultural activity re-started and music, partly blended

with the tunes of the conquerors, continued to be developed. The chief writers of the Mongol period were :—Nasir-ud-din Tusi, the famous astronomer and mathematician ; Shams-ud-din Muhammad, son of Al-marham Qutb-ud-din Shiraz (1310 A.D.), the author of *Durratut-Taj;* Muhammad of Amul, the author of *Nafais-ul-Funun*; Abdur-Qader Ghaibi (1435 A.D.), who has left five works on music; Muhammad, son of Murad (1481 A.D.); and Muhammad, son of Abdul Hamid Ladiki (1512 A.D.), the author of *Risala-e-Fathiyya.* Mubarak Shah, the contemporary of the mystic poet Hafiz, wrote a commentary on musical modes, and Jurjani (Gurgani), the supposed author of *Discourses on Science,* included a chapter on music. Other writers of the 14th and the 15th centuries were Amr, son of Khizi (1397 A.D.) ; Ibn-e-Fanari; Shams-ud-din Jami; Al-Laziqi (*d.* 1445 A.D.) ; and Jalal-ud-din Davani, the author of *Akhlaq-e-Jalali.*

Muslim Music in India.

In India, after the conquest of Sindh, music was introduced by Muslim conquerors and soon was blended with the system which prevailed among Indians. Sultan Mahmud was a patron of music and the Sufis, who followed his army and settled in different parts of Sindh, the Punjab and Central India, gave music a devotional aspect. Music thus became popular both with Hindus and Muslims. Sultan Ala-ud-din, the second king of the Khilji dynasty, was a lover of music. A number of celebrated musicians, such as Nazir Khan Bahroz, Changi, and the famous Indo-Iranian poet Amir Khusroe were his courtiers. The last named invented several tunes in which he blended the Indian and Iranian systems. He is also supposed to be the inventor of the instrument *Sitar,* more correctly *Seh-tar* (three wires), and the style of *Tarāna.* Other kings of Delhi, such as Mubarak and Muhammad Shah Toghluk, were also lovers of music. Muhammad Toghluk commanded the construction of a building named Tarab-ābād at his new capital Doulat-ābād,

where a number of singing girls were ready to entertain guests. The director (or *Darugha*) of the place was an Iranian named Shams-ud-din of Tabriz. There were permanent singers and dancers employed at the *durbars* of Muslim kings of India and the head officer often used to be an Iranian. The tunes were sung according to the season and hour of the day or night in which they attracted the ears of the hearers and this produced a greater effect on their minds. Some tunes such as *Bhairon, Saras rāg, Bhairavi, Parach, Kalungra, Sohani, Sindh, Peelu,* etc., were sung in connection with devotional subjects at religious gatherings; others such as *Durbari, Malkos, Shahama* were sung in *durbar*. Thus by a fusion of Indo-Arabo-Iranian the present Hindustani music was formed. It is based on Indian principles and system, with a certain mixture of Turkish, Iranian and Arab tunes. The zenith of Hindustani music was reached in the golden age of the Timurids. During this period, Hindustani and Deccani music came into close contact, because both found great patrons in the person of Emperor Akbar and Ibrahim Adil Shah of Bijapur. Both rulers had a considerable knowledge of musical technicalities. Akbar harmonized as many as 200 Iranian tunes and Ibrahim invented a large number of new tunes. Ibrahim was the author of a book entitled *Nau-Ras* and trained a large number of men in music. His students were divided into two batches, those who studied directly under him and those who studied under his students. Among both these sets there were the Hindus and Muslims. There is every probability that in his time *Karnatak* music was much influenced by his system, and a number of his invented tunes found their way into Karnatic through their utilization by Karnatic musicians. Among his ancestors, Yusuf Adil Shah was also skilled in that art. Both Akbar and Ibrahim had excellent musicians at their respective courts, but Akbar surpassed his rival in possessing Tan-Sen, the greatest musician of his time. Tan-Sen, originally a Hindu, pupil of Haridasaswami, probably a native of Gwalior and friend of Sur Das, was under the Raja of Rewa, when he was summoned

and had to be surrendered to Akbar. He soon became a great favourite of the Emperor. Besides Tan-Sen, there were a considerable number of Iranian, Turkish and Hindu musicians employed at Akbar's *durbar*. Both Akbar and Ibrahim Adil Shah were inclined to Indianise their courts. Both made a study of the Hindi language and music and adopted Hindu customs, though Ibrahim went further, indeed, to the extent of paying respect to the Goddess Saraswati. Jahangir, though not so enthusiastic as his father, yet patronized a number of musicians, such as Chatar Khan; Paravizdad; Makhu; Khurramdad; Hamza; Bilas Khan, son of Tan-Sen, and others. In the East, Sultan Husain of Jaunpur (15th century A.D.) was a lover of music and was the inventor of the style named *Khiyāl-and*. Several tunes such as *Jaunpuri, Husain Todi, Kanhra,* etc., we owe to his interest in music. Naik Beyjoo, the famous singer, was a courtier of Sultan Bahadur of Gujarat (1526-1536 A.D.), in whose honour he invented a new *Todi* named after him, as *Bahadur Todi*. In Kashmir, King Zainulabedin patronized the art. A large number of Iranian, Central Asian and Hindu musicians, were employed in his *durbar*. Thus, Muslims contributed much to the advancement of music in this country. Shah Jahan, though not an enthusiastic admirer of painting, was a great lover of music. Among known musicians at his court were Kaviraj Ramadas, who was once weighed against gold, Dirang Khan, Lal Khan, etc. Shah Jahan himself used to join occasionally in vocal performances. He not only was gifted with a sweet voice but had also studied the art of music. An important work entitled *Shamsul-aswāt* was written in his time. Muhammad Shah was the last great Moghal Emperor to patronize music. During the reign of Akbar, one Mirza Khan wrote another important book on music under the title of *Tohfatul-Hind*. When the Moghal power declined, musicians found their way to the Court of Oudh. Wajid Ali Shah, the last king of Oudh, was himself a poet, dramatist, musician and expert in dancing. He invented several tunes such as *Jogi-Kuntur, Shah*

Pasand and *Johi*. He himself used to act as Kanahyya and his ladies took the part of Gopis. During his time, *Thomri* or short verses in the old Indian style became popular. Hard and difficult tunes such as *Dhrupad* and *Hori* gave way to soft and easy tunes like *Khamāj, Bhairavi, Sendora, Jhanjhote* and *Peelu*. The final disappearance of the Moghals and the Nawabs of Oudh was the cause for the decline of Hindustani music. The new European rulers could not appreciate Indian music, but helped its progress by importing their own system. A fresh grafting has taken place and is in course of development. The future of Indian music must be a fusion of the Indo-European systems. Among Moghal nobles, Abdur Rahim Khan Khana was such a lover of music that he presented once one lakh of rupees to the musician Ram Das. Akbar once gave a reward of one lakh of rupees to Tan-Sen. The chief instruments of music in use during the early Moghal period were :—*Nai* (flute), *Karnai, Tanburah, Ghichak, Surna, Qanun,* etc.

Musical Instruments.

Musical instruments in Islamic countries are many and differ according to the nationality of the people using them. The earliest known Arabic stringed instruments are the *Ud* (lute) and a two-stringed violin. The other instruments are:—*Tanbur turki* and *Tanbur bighilma* (*pandoe*), *qitar* (*guitar*), *rubab* (*rabic*), *naqqara* (*nakar*), *sunj* (*sonages or cymbals*), *qisa* (*caisse*), *tabl* (*tabor*), *qanun* (*acanon*), *urghanun* (*organ*), *sintar* (*dulcimar*), *nay* (flute) and *tanbur* of the Khorassani variety which became popular in Europe. *Rubab* is said to have been improved by the philosopher Farabi, and a kind of flute known as *Nay-e-Zunami* by Zunam and *Qud-ash-shabbut* by Zalzal, *Buq* (the reed blown or the trumpet), *Nafir Nuzha* (square psaltery) invented by Safiy-ud-din Abdul Momin are also well known. The Iranian popular instruments were *Chang, Barbat, Sanj, Duf, Nay, Shaipur, Rubab, Sarod, Senæe* (*Shahnai*), *etc.* Among Indian instruments of music are *Sitar, Senæe* (sup-

posed to have been invented by Avicenna), *Naqqara, Tabla, Dilruba, Rubab, Sarod,* etc. All these were introduced by Muslim musicians, though there is a possibility of their having been used by Hindus before the Muslim period. *Sarangi* is a combination of *Vina, Sitar* and *Tanbur*. It was invented by one *Sarangi Khan,* who lived during the reign of Muhammad Shah. *Sarangi "tabla"* is added for keeping *lai* or time. According to Ibn-e-khurdaba, Hindus used an instrument named *Kankala* (*Yaktara*) which had only one wire. This musical author says that there are seven castes among Hindus, and that the 6th and 7th castes are musicians by profession and that they are called *Sandal* (*Chandal*) and *Dobiya* (*Domra*). This proves that Hindu music and musicians were present in Baghdad and in Iran during the ninth and tenth centuries A.D. Thus while Iranian-Arab music has influenced the Indian by means of political, social and intellectual contacts, Indians influenced the Islamic music in its own home.

Iranian Tunes Borrowed by Indians.

The following Indian tunes are considered to be Iranian in origin—*Zangola* (jungala), *Zlif, Shahana, Zala* or *Khamaj*. The chief defects of Hindustani Muslim musicians is their lack of theoretical knowledge and ignorance of Sanskrit literature, in which Deccani Hindus, particularly Mahrattas, excel. On the other hand, Hindu musicians have also had no recourse to Arabic and Iranian theories.

Iranian Legacy to Europe.

The legacy of Muslim music to Europe is its mensural music, and gloss or adornment of melody, which is the striking of a note simultaneously with its fourth and fifth notes or octave. The Iranian division of tunes was somewhat similar to Indian. They are classified in twelve *maqām* (Rāgās), starting with Rahavi and ending with Sifahān at midnight. The *maqān* were sub-divided into twenty-four *shoba* and these again into 48 *gusha*. Each *maqān* or *shoba*

had to be sung at the time and conditions fixed for it. But the present system is restricted to seven Dastgah, sub-divided to numerous tunes.

Muslim Systems of Notation.

The Muslim systems of notation as in the case of instruments differ according to nationality. Some use the European. The Indian Muslims follow the Hindu system. Iranians and Arabs have the following :—

Indian—*sa ri ga ma pa dha ni*
European—*do re mi fa sol la si*
Iranian—*yek do se char panj ŝeŝ haft*
Arabic—*dil maid sik mazmum raml hasin sah sin*
or, *mim fa sad lam sin dal ra*

The high sound is called *Āli;* the middle *wasti* and the low *sa'ali* (all these words are Arabic). The Arabs are inclined more to rhythm than to melody and the Turks together with the Iranians take delight in melody. The Turks often sing without the aid of instruments and with Indian Muslims music is based on the Northern Hindu system with a mixture of Arab, Iranian and Central Asian tunes.

Effect of Music.

According to Muslim scholars, music does not produce any effect by itself but stimulates the inner yearning and the emotions of man. It is a food to the nerves and the brain (*Alghazzali*).

Strings on Instruments.

The number of strings used on instruments depends upon the kind of instrument in question. For instance, a *mazaaif,* (or *awtar-e-mutlaqa*) such as harp, dulcinar, lyre, etc., possesses a large number of strings. The Iranian *chang* was mounted with 25 to 35 strings. Its sound-chest was covered with skin and the handle had to be placed under the left arm. The fingers of both hands were used while playing on it. This instrument must have been held in esteem, as it has been represented in the Sassanian sculpture

at Taq-e-Bastam, near Kirmanshah,[78] and has been mentioned by almost all Iranian poets of the classical period. The present Turkish *chang* contains forty strings. The Iranian variety was crooked or humped back and in some cases straight *Qanun* (psaltery) was the favourite instrument of the Egyptian and Spanish Muslims. It was manufactured in Seville.[79] It had sixty-four and even more strings. At present, it is used in Turkey, Egypt and Syria, mounted with 51 to 75 strings. *Nuzha* which was invented by the celebrated Safiy-ud-din Abdul Momin, had 108 strings. *Santur* or *Dulcinar* is of two kinds, of which one is named *Santur-e-turki* (used by the Turks) is mounted with 105 strings, grouped into fives. The quarter tone system is supposed to have been originated by Iranian musicians. The octave was divided into 24 equal parts. The following are the names of the tones in Iranian music:—*Rast, Do-gah, Se-gah, Chahar-gah, Nœwa, Husaini, Auj.*

Muslim Piping Instruments.

Muslim piping instruments are very large in number. In Arabic they are known under the general name of *Mazāmir*. Among the Iranians, the single pipe was considered to have been originated and played by the mythological king Jam-shid (corresponding to the Indian Yama). The reed pipe is made conical with a number of holes. There are many varieties of the reed pipe. The *Zunami* reed pipe (invented by the musician Zunam, who lived during the rule of the Abbasides) found its way into Western Europe and was there corrupted into Zullame. It was the favourite instrument in the West, particularly in Spain, where it was called *Shelami* or *Xelami*. According to Farabi, the *Mazamirs*, used in his time, were made in eight finger-holes. The smaller kind was named *Surnai* (a vulgar form of Suryani). *Buq* was a kind of reed-pipe,

[78] A flourishing town of Iran, capital of Iranian Kurdestan, near the right bank of the river Kerkhah; its carpets and weapons are well known.

[79] In Spain. See *ante* note 57, at page 203.

made of horn or metal with finger holes and played with a reed. This instrument received further improvement by Khalif Hakim II of Spain and became a favourite instrument in Europe. *Iraqiya* (reed made in Iraq), changed into *rackett* by Europeans, used to be played with a double reed. The Iranian *Du-nai* or *Diyanai* was a double reed-pipe. Its figure has been drawn in the Umayyad Palace named Qusair Amra. The double reed has two pipes of equal length, with five finger holes in each. The bag-pipe is an old instrument of Iran engraved in Sassanian sculpture. It has been mentioned in the works of Ibn-Zaila and Ibn-Sina. In Arabic, it is called *muzmar-al-jirah,* in Iranian as *nai-anbān* or *nai-e-muskh* and in Turkish *tulan. Chuh-chik* or *musiqar-e-khata-ie* was used in Central Asia and the Chinese Turkestan. There were both long and short pipes, the longest was about 99 *cm.* and the shortest 31.5 *cm.* The number of finger holes varied from eight to about six. Among the Turkish reeds were :— *Bol-ahang* (high-sound), *Davoodi* (of David), and *Shah-mansur.* The Egyptian reed was named *nai-e-shah,* which is an Iranian word meaning the King's pipe, about 77 *cm.* long. The other kinds are *nai-e-khushk, nai-superda, nai-e-muttleq, nai-e-Hussaini,* etc. Good reeds were manufactured in Turkey and Egypt. The influence of European music has been strongly felt in Islamic countries, for example, in Iran, Turkey and Arabia. The latest treatise on Iranian music has been written by Col. Ali Naqi Khan, who besides knowing Iranian music is also acquainted with European music. In India, Rampur succeeded Lucknow in patronizing Hindustani music. Other Indian States such as Mysore, Baroda, Gwalior have also taken considerable interest in music.

Architecture.

Islamic architecture started from Arabia, developed in Mesopotamia, Syria, Iran, North Africa, Spain and Central Asia and reached its zenith of artistic beauty in India. The history of architecture begins with the construction of the

mosque and the first mosque was built by the Prophet, assisted by his early companions, soon after his arrival at Medina in 683 A.D. It was a mud hut, simple in form without any architectural beauty, its roof being covered with palm branches and mud. At that time Muslims were a small band and they were so poor that they could hardly find enough food to satisfy their hunger. The Prophet himself had to live without food for days. The mosque became also the place where the Prophet held his meetings, heard and decided all important affairs. The small huts in which he and his wives lived, were attached to the mosque and after his death he was buried in one of these small huts, in which hardly a man could stand. Thus the mosque was not only a place of worship, but following the custom of the Prophet, it became a place where important matters could be discussed and decided. Schools, libraries, boarding houses for travellers and students, baths, etc., in fact, all necessities of life, were attached to it. It became the centre of Muslim life. Therefore its importance increased and a great deal of Muslim architecture is confined to the artistic beauty of the mosque. Next in importance were the tombs of kings, saints, nobles and noted personalities, and after these public buildings, palaces, forts, etc., Muslim architecture is neither the work of Arabs, who were the earliest Muslims nor of any particular nation. It is international in character —it is architecture in the moulding of which many nations— of North Africa, South Europe, West, Central and South Asia—have taken an active part. The buildings too were constructed by many different hands though they were raised under the supervision and direction and according to the tastes and designs of Muslim rulers of different times and countries; the masons and craftsmen who engaged themselves in it were both Muslims and non-Muslims. For instance, in India, Hindu *maistries,* artists and engineers were employed; so in Iran, Egypt and elsewhere. Yet the architecture remains essentially Muslim, because it was developed according to Muslim religious and social needs

and tastes and general directions. Indian Muslim architecture and arts are as much Islamic as the present British buildings of New Delhi and other places are British, future monuments of British rule in India. Muslim architecture is the work of various races and nations, speaking different languages. Among them were nomad tribes, semi-savage Africans, the refined and cultured Spanish, the ancient Egyptians, the Syrians, Iranians and Indians. Each with a different past but all made into one big whole, though inhabiting areas ranging from the Atlantic Coast to the islands of the Pacific. Their national and racial diversities owing unity to none but the Prophet, merged in the matter of Architecture into a general uniformity. The peculiarity of Muslim architecture, so far as the mosque and sacred places are concerned, is in the absence of pictorial representation in them, such as the carving of statues and images and the substitution of calligraphical decorations, prayer-niches, pulpits, minarets, arches of various shapes and domes of different sizes.

In the Arab Empire.

In about eighty years from the death of the Prophet, the Arabs became the rulers of Arabia, Syria and Iran as far as the Indus in the South and the Chinese Turkestan in the East. In the West, passing Egypt and North Africa, they penetrated beyond Spain into Southern France. This vast Empire, greater than that of the Romans, was ruled by a Khalif who lived at Damascus. The great wealth of the vanquished nations was accumulated at the capital or at the chief military centres of the Empire or the sacred cities of Mecca and Medina. Arabs could not naturally remain content with the simple life of their forefathers. They employed subject nations to construct beautiful buildings for them. Sād, son of Vaqqas, the first Arab Governor in Mesopotamia, built a palace for himself from the material of old Sassanian buildings. The Arab generals and governors in Syria, Palestine and Egypt did the same. They imitated the

Romans and the Iranians in their dress and manners of life, which was objectionable in the eyes of pure Muslims of the old school, who had personally worked under the Prophet. The earliest mosque had a court, a roofed hall to shelter worshippers and a pulpit for the Khalif or the person who led the worship to sit or deliver the sermon from or speak on important affairs pertaining to the community. This simple place of worship extended to a square court covered with a flat roof, supported by arches or pillars, with a cistern for ablution. These amenities were gradually elaborated into a number of halls, minarets, domes, till it became the very life centre of Muslim architectural activity. Mesopotamia, Palestine, Syria and Egypt were the first four places which became the concentration points, as it were, of the political, cultural and religious development of Islam beyond Arabia. Their chief towns were Basrah, Kufa, Damascus, Jerusalem and Fastat (Egypt), and it was at these places that Muslim architecture first came into being. The material was in the beginning transferred from old buildings and even old places of worship such as Christian churches, Jewish synagogues, heathen temples, such as that of As-Shamsh in Mesopotamia, Ateshkadeh (fire temples) and Hindu temples. Sometimes, converts to Islam used to convert their older places of worship into mosques. Such conversion was not peculiar to Muslims. The followers of other religions have done the same, believing it an act of piety and devotion to their new faiths. For instance, the mosque of Cordova in Spain, now serves as a Christian cathedral. Non-Muslim craftsmen and masons were employed to work under the direction of the Muslim governor, Khalif, or local leader, but gradually among the converted Muslims, able engineers and artists became available.

A comprehensive history of Muslim architecture is beyond the scope of this work, but a brief survey of its development in the more important Muslim countries will be attempted in what follows.

Syria.

Muslim architectural activity started simultaneously in the three conquered provinces of Mesopotamia, Syria, and Egypt. Each of these countries was influenced by different styles of architecture; Mesopotamia by ancient Babylonian and Sassanian; Syria by Byzantine; and Egypt by Coptic arts. The Umayyad rulers made Damascus their capital, where they built palaces and mosques. Among these, the one at Jerusalem is known as the *Dome of Rocks,* a large stone-built mosque, in a style which shows traces of Byzantine influence. This place became sacred to Muslims because they believed that the Prophet ascended to heaven from near here. It was the earliest Muslim mosque covered with a dome. The columns were transferred from other buildings. The walls were built with semi-circular stones. The dome was made of timber, but covered outside with lead and painted inside with plaster. The original building has been restored to the present condition. The other important building in Syria is the mosque of Damascus, built by Khalif Walid about the beginning of the 8th century A.D. Its chief sanctuary contains the aisle, crossed by transepts, at the end of which is the *mahrab* or prayer niche. The arches are of the horse-shoe pattern, and the interior decorated with marbles and mosaics. Besides these mosques, the palaces of the Khalif and the houses of the wealthy people show traces of ideas borrowed from Arabian and Syro-Byzantine architecture. The Umayyad Khalifs made improvements in the mosque of the Prophet at Medina and in the famous Ka'aba,[80] the House of God, the

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[80] As the famous description goes: "The Keblah of all Moslems, the eye of innumerable praying men being turned towards it from all the quarters of the compass five times a day." The Great Mosque stands at the broadest part of the narrow valley in which it is situated, surrounded by bare hills penetrated by two passes. It consists of a large quadrangle capable of holding 35,000 persons, surrounded by arcades of clothes, with pillars of marble and granite, and entered by nineteen gates surmounted by seven minarets. In the centre is the Ka'aba (*i.e.*, cube), the temple of Mecca of ages before the time of

MOSQUE OF OMAR (called the *Dome of Rocks*), JERUSALEM

small square structure, in the grand mosque at Mecca, to which all Muslims turn their faces while at prayer. The mosque El-Aqsa in Jerusalem, built in 690 A.D., is also a monument of the Umayyad rule. Its arches are large and vividly painted. The small size of the columns was made up by higher square ties over the capitals which are under the range of other arches, under which wood ties have been built. This principle of construction has been followed in other mosques subsequently built in Africa and Spain.

Egypt.

Egypt was the centre of Shāfai and Māleki schools of Muslim theology, the cradle of Arab Sufism and the land of popular tales. It has developed its own school of art and made an important contribution to Arab architecture. After its conquest by Amr, son of As (641 A.D.), it remained a province of the Khilafat till the decline of the Abbasides, then it became semi-independent and finally an independent Empire under the Fatemids. The earliest Muslim buildings show traces of Coptic influence, replaced by the Iranians during the Fatemid and Mamluke dynasties. The important buildings consisted of palaces, mosques, schools, mausoleums, Sufi monasteries and hospitals, sometimes isolated and at other times located (with the exception of palaces) in one compound. The Egyptian *Madrasa* or school was composed of a square open court, surrounded by high walls, with four halls towards the inside facing the court, possessing high arches. There were separate apartments for the teachers

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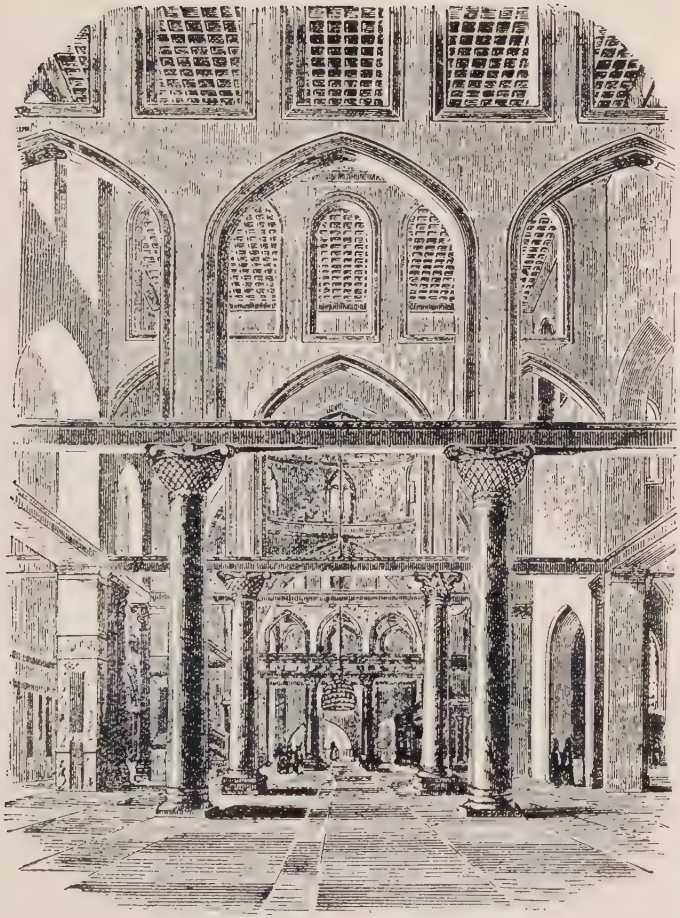
Muhammad, who appears to have confirmed the popular belief that it was built by Abraham. Though it has been rebuilt twice in historical times, the old form—which, by the way, is not quite square despite the fact that it is generally so described—has been preserved; it measures about 18 paces by 14 and 35 or 40 feet high. The celebrated sacred object within of Black Stone is about a span long built into the south-east corner at the proper height for kissing. Hard by, and within the Court, is the well of Zemzem, the tepid water of which may have once been mineral.

and the staff of the establishments, a latrine and a fountain for ablutions. Each hall was used by a particular school of theology. The *Madrasa,* like the mosque, was modified, according to local needs and the tastes of the builders. Muslim *Madrasas* had a politico-religious character, and were supported by the government in power. The early Egyptian Sufi monasteries, like the mosques, possessed a prayer hall, niche, pulpit and minaret but in its detail a monastery had to be and is usually fitted up for a monastic life. Accordingly, it had a number of cells, where ascetics lived. This generally gave a Sufi monastery a peculiar appearance. Mausoleums or *Qubbas,* meaning dome, were built over the tombs of noted persons, such as kings, ministers, etc., who could be buried in places other than the cemetery. Sometimes they were buried in domestic houses, in mosques, or in isolated places. The tombs of famous Sufis, theologians or descendants of the Prophet, known for their piety and virtue, became places of pilgrimage. In spite of the warning given by the Prophet not to make a tomb a place of worship, such worship was started very early among the Muslims, perhaps owing to the influence of Christian saint worship and other cults current in Syria and Egypt. It soon spread into Iran, where even to the present day, over a thousand tombs of known and unknown persons are venerated and respected. This is the case in Central Asia and India as well.

Egyptian Mosques.

Egyptian mosques are noted for their pointed arches, which are considered an imitation of the Coptic style. Among the earliest mosques known in Egypt, is the one built in 643 A.D. by Amr, son of As, the conqueror of Egypt. It has an open court 240 feet square. Its prayer hall is 106 feet deep, its columns and capitals were transferred from other buildings, and carry arches of semi-circular, horse-shoe and pointed forms. The mosque of Ahmad Tulun (a family which ruled in Egypt between 868–905 A.D.) was constructed at Cairo in 879 A.D. It possesses a large number of pointed arches



THE MOSQUE EL-AQSA, JERUSALEM

built by bricks. Its decoration is of the conventional pattern avoiding all representation from life. Muslim decoration, owing to its anti-pictorial tendency, took a new form, peculiar to itself and distinct from the architecture of other nations. Usually decoration in Muslim architecture consists of the following :—

(1) Passages from the *Quran* inscribed in Kufic or other writings in a most beautiful form.

(2) Geometrical lines in marble or wood-work.

(3) Stalactic Vaulting which means a pendant cone or cylinder of carbonate of lime, resembling an icicle in shape. This has become common all over Islamic countries.

(4) Alternate courses of stone of different colours.

(5) Glazed tiles.

(6) Plant drawings.

Decoration of this kind is largely restricted to mosques and sacred places. Palaces and public baths, especially in Iran and Spain, have or had human and animal figures and even statues in them. Iranian carpets and tiles, metal work, textiles, pottery, etc., had various designs containing human as well as animal representations on them, and these no doubt were used by Muslims all over the world. It is said that the Khalif Muntasir, son of Khalif Mutavakkel, who was suspected of causing his father's murder, had a wall-carpet in his apartment with the figure of Qubad, son of Khusroe II of Iran, who was also a parricide. The mosque and other ancient buildings in Cairo, owing to local climatic conditions, are well preserved. They are built of bricks and covered with stucco and retain the crispness of their ornaments. Among the more noted mosques are the following :— Mosque of Al-Azhar, along with the University of the same name built in 970 A.D., rebuilt in 1270 A.D. and enlarged in 1470 A.D. It contains 380 columns carrying the roof of its prayer-hall, which is the largest among Cairo mosques. The mosque of Al-Hakim (1003 A.D.) at Az-zaher, has its entrance arches ornamented with the zigzag decoration known as the *chevron*. The mosques at Kalaun (1278 A.D.), An-

Nasir (1299–1303 A.D.), and Merdani (1338 A.D.), possess a large courtyard surrounded with porticos. The mosque at An-Nasir has a portal with clustered piers, painted and moulded. The mosque of Sultan Hasan (1357–1360 A.D.) contains a central court out of which open four halls, with immense recesses on both sides covered with painted vaults. The prayer-hall is 90 feet high and 60 feet wide, with a depth of 90 feet. It covers a large area. Its rooms towards the external side are lighted with windows. Its entrance portal is about 75 feet high and is considered the finest in Egypt. Its ante-chamber is covered by a dome with a stalactite *pedentatim*. The founder is buried behind the mosque. Most of the mausoleums in the vicinity of Cairo contain a mosque, such as the tomb of Imam Shāfai built by Saladin, the hero of the Crusades; and the tomb of Sultan Burkuk (1348 A.D.), whose courtyard was made to resemble Sultan Hasan's mosque, and has a portico around it, with two great domes on the east and minarets in the west. The last-mentioned mausoleum is considered to be one of the best of its kind in Egypt. The tomb of Kait Beg with a mosque (1470 A.D.) is of the finest design. Its central court is covered by a cupola lantern. The ceiling over the prayer-hall is made of timber, painted and gilded. The tomb is covered with a dome in stone, carved with conventional decorations. It has a portal on its right, a high minaret and a great dome. Egyptian minarets are noted for their beauty and architectural perfection. Interesting examples of such minarets are those belonging to the Kalaun, Al-Bardani, An-Nasir, Muayyed and Sultan mosques.

North Africa—Tunis, Algeria and Morocco.

Soon after the conquest of Egypt, Muslims advanced towards the West and subjugated the whole of North Africa. Their buildings in Tunis and Morocco were constructed in the beginning in the local and Byzantine-Roman styles, but in course of time owing to the influx of Muslims from the East, the style adopted developed into a combination of the Eastern and Western types of architecture. The

DOORWAY AT FIRUZABAD
Specimen of Sassanian Architecture

Muslim wealthy classes following the style in the East had two apartments, one for the ladies called the *Harem,* and the other open portion for men. This provision was carried even into India, where Muslims have a *zenana* (or women's apartments) and *mardana* (or men's apartments), which are really two separate houses joined together. From the 11th century onwards, along with the Byzantine-Roman style, the Mesopotamian, Syrian and Iranian influences are visible in all important buildings of Muslim Africa and Spain. The Muslim rulers of Algeria, Tunis and Morocco have built magnificent palaces in their capitals, specially in Morocco, Fez and other large cities. The palace of Mustansir in Tunis is noted for its elevated marble pavilions, cupolas, fountains and garden, resembling the palace of Sassanian Kings at Qasre-Shirin. The palaces of Hammadites of Bougie are famous for their wealth of decoration and beauty of design. So are their forts and other buildings. The great mosque of Kairawan (Tunis), built by Oquba, son of Nafe, in about 670–675 A.D., is simple in its plan, possessing a colonnaded court with arches, supported by wooden beams. Its prayer niche is lined with tiles which give it an excellent appearance. Its depth is about 427 feet and its breadth 225 feet. The prayer-hall is 150 feet deep with a central avenue and eight aisles on each side. Its columns are from 15 to 22 feet high. Arches of the horse-shoe shape, with a wooden beam, are seen inserted at the point of their emergence. Its plan follows the mosque at Cordova. It was rebuilt by Hasan, son of Noman, in 703 A.D., and again by Ziadatullah in 837 A.D. Among the earliest surviving minarets is the one which was built by Khalif Hisham of the Umayyad dynasty, 724-743 A.D., in the great mosque at Kairawan. It is a huge square tower surmounted with a parapet. The mosque of Zaytuniah (Tunis), built in 732 A.D. by Ubaidullah, son of Hubab, consisted of arches supported with columns, and wooden blocks over their capitals. The Kairun mosque of Fez, was founded in 1007 A.D. and that at Bougie by Abu-Nasir in 1068 A.D., while the Qula mosque of Beni

Hammad, was built by Hammad, son of Bulukkun, in 1007 A.D. The mosque at Morrakash was built by Almorāvīds in 1069 A.D.; the famous mosque of Qasba (Tunis) in 1231 A.D.; and that at Zavia by Sidi, son of Aruz (Tunis), in 1460 A.D. Almansur-az-zahihi built the celebrated palace Al-Badé at Morocco; a Kiosk at Kairun; and a mosque at Fez in 1577 A.D. At Tunis were built Humuda Pasha's mosque in 1631 A.D. and the Sidi Mahrez mosque in 1700 A.D. Thus we find that Muslim rulers of North Africa were not far behind their contemporaries in beautifying their cities with splendid palaces, forts and mosques. During the rule of Almorāvīps, Fez and Morrakash were adorned with magnificent buildings. The earliest minaret is supposed to be the one built by Khalif Walid, attached to the mosque at Damascus; then came the one in the mosque of Tulun at Cairo (879 A.D.); and then that of Imam Shāfai's tomb (1218 A.D.). Other great mosques built in Africa copied the example set by these earlier mosques. The word *minaret* is derived from *manar* or *minar,* which means a place of fire or light. It is peculiar to the mosque, from which probably Christians took it over in building the towers of their churches.

Spain and Sicily.

Several dynasties ruled in Spain and each has left historical monuments in the shape of architectural buildings of note such as the Umayyad Khalifs, who built the mosque of Cordova, the Almohade Giralda tower and a portion of the celebrated palace known as the Al-Cazar at Seville; and the Nasirite family who built the palace of Alhambra.[81] The

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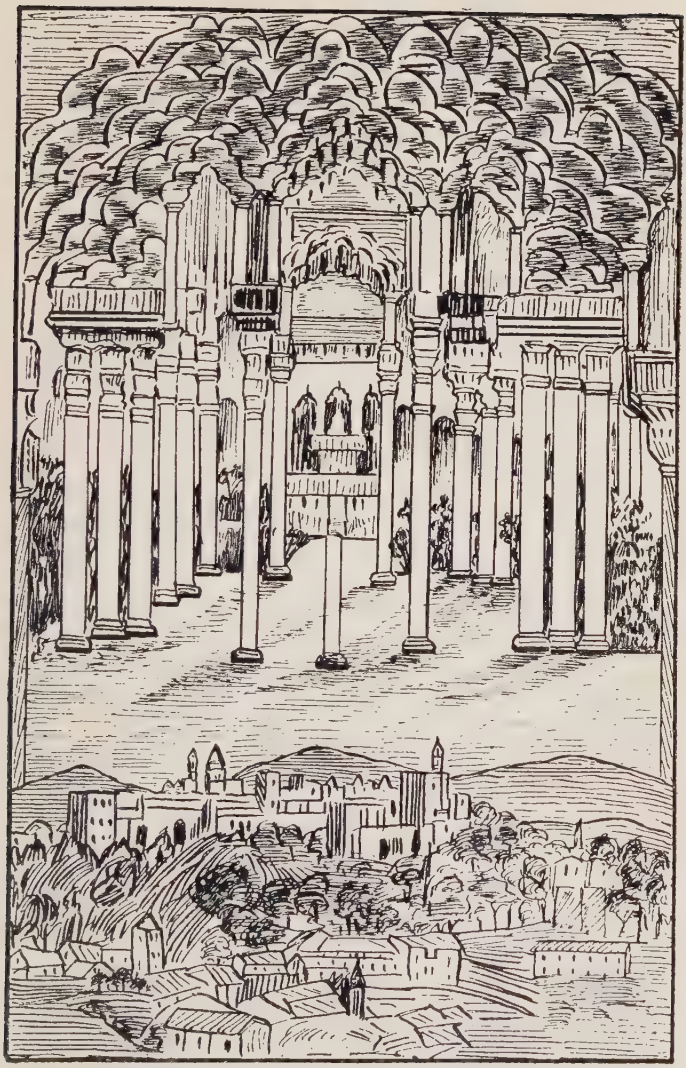
[81] Alhambra (lit. *red house*) is the famous palace near Granada in Spain. A fortified suburb of Granada, it forms a sort of acropolis to the city. In it stand the exquisite remains of the ancient Muslim kings of Granada. The name *Alhambra* is a corruption of the Arabic *Kal 'at al hamra,* the red castle. It is surrounded by a strong wall more than a mile in circuit, and studded with towers. One of them contains the famous *Hall of the Ambassadors.* The



THE ALHAMBRA, GRANADA, SPAIN
Upper: Court of Lions, Lower: General view

noted buildings of Muslims are chiefly mosques, palaces and *madrasas*. Hence we must seek the best specimens of their architecture in these buildings. Early Muslim rulers of Spain, as elsewhere, employed indigenous craftsmen, and followed the local styles of building, but soon Eastern workmen found their way to the West and modified the indigenous style into a combination of the East and the West. This new type—especially the arch form with the vaulting—was based on

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remains of the Muslim palace are called by the Spaniards *Casa Real*. It was begun by Ibn-ahmar (1248 A.D.) and completed by his grandson Muhammad III about 1314 A.D. It was decorated with gorgeous arabesques by Usuf I (1345 A.D.). The portions still standing are ranged round two oblong courts, one called the *Court of the Fishpond* and the other the *Court of the Lions*. They consist of porticos, pillared halls, cool chambers, small gardens, fountains, mosaic pavements, etc. In the most beautiful room in the palace, the *Hall of the Abencerrages*, to the beauty of colour and of ornamentation is added an arcade resting on light and graceful marble arches that run round the place. A great part of this fine place was removed to make way for the one begun by Charles V, which was never finished. Since then, it has suffered from the neglect and greed of successive rulers; from the French, who blew up eight of its towers and tried to destroy the whole. It has also suffered from earthquake. A partial restoration was made at the expense of Queen Isabella (1862); but much damage was done by fire in September 1890. Not the least interesting point about the palace is its situation. Granada, of which it forms part, lies at the foot of the Sierra Nevada, on and between two hills, the southernmost being the site of the palace, about 2,245 feet above the sea level. It overlooks a fertile and expansive plain and stands on the right bank of the Jenil. The old houses, with their flat roofs, turrets, parti-coloured awnings, balconies and fountains, still preserve the old Muslim aspect. Compared to it, the modern town is common-place and dull to a degree. Granada was founded by the Muslims in the 8th century A.D., not far from the ruins of an ancient Celtiberian town, Illiberis, and rapidly rose to distinction as a wealthy city and as a seat of arts. [*Vide* works by Washington Irving (1832), Owen Jones (1845), and Murphy (new Ed. 1856).] From Alhambra has descended the style of building called the Alhambric or Alhambresque, given to anything built or decorated after the fanciful manner of the Alhambra, in which arabesques are a notable feature.

intersecting arches, the coloured tiles, etc., being in imitation of what was in vogue in Christian Churches. Arabic language and culture produced identical results in Spain and Southern Europe as the Irano-Moghal language and culture did in India. A large number of Arabic words were adopted into the Spanish language, even books of pure Spanish being written in the Arabic script. The same adaptation of Muslim culture is visible in the domain of architecture. The peculiar feature of Muslim architecture which stresses decoration and ornamentation in geometrical designs, is visible in the arabesque to be seen in old Spanish Muslim buildings.[82] The mosque of Cordova, built by the Umayyad Khalif Abdur Rahman in 770-786 A.D., comprises of eleven aisles of 21 bays over it and a number of lateral aisles. Hisham, the next Khalif, built the minaret. Hislam II added eleven more aisles. It was an imitation of the mosque at Kairawan in Tunis. Khalif Hakim and Mansur also made additions and enlarged this mosque.[83] Its arches are the earliest specimens of the Cusped arch. It resembles the mosque of Al-Aqsa in Jerusalem. The mosque at Seville in Spain begun in 1171, of which at present there is only a minaret left standing in its place, which is part of the cathedral, should have been a fine specimen of Muslim architecture. Among palaces, the Al-Cazar of Seville is so much altered and modified that its original plan and workmanship has been lost to us. But that it was one of the glories of the place there can be no doubt ! It was enlarged and beautified by Peter the Cruel. Its halls and gardens are surpassed by only those of the Alhambra. The palace of Alhambra, which may be called the Taj-Mahal of the West-

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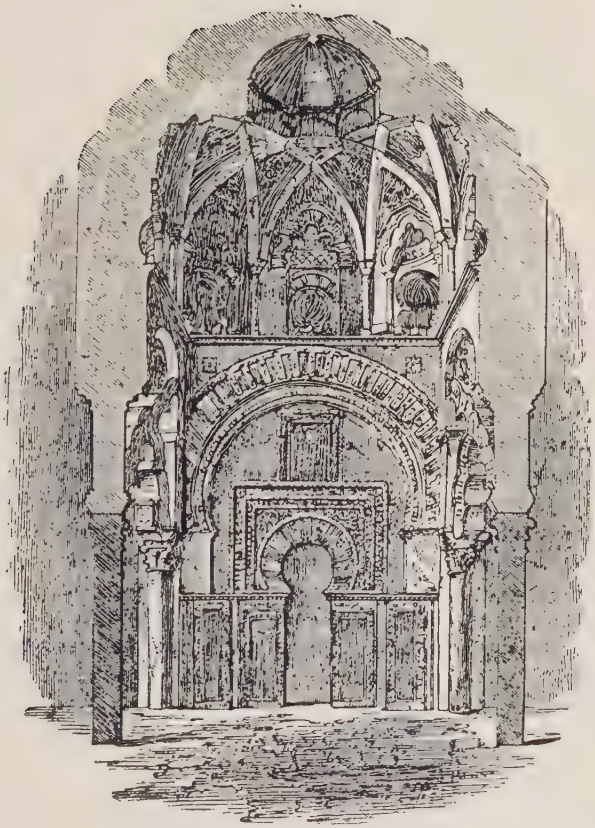
[82] Arabesque: A species of ornamentation, brought to perfection by Arabs and later adopted by others, especially for flat surfaces, consisting of fanciful figures, human and animal, combined with floral forms. A notable example is the cinque-cento Arabesque on the tomb of the church of St. Pietro-in-Vinculo at Rome.

[83] Several of the mosques in Tunis are magnificently decorated; likewise the Bey's palace there.

ern Muslim monuments, is still intact. It was built in 1248 A.D. by Muhammad, surnamed Ibn-Al-Ahmar (the Red). It was completed by Muhammad III, in 1314, and is considered to be one of the most magnificent buildings of Muslim Spain. Its Hall of Justice, Hall of Ambassadors, Hall of the Two Sisters and its Courts of the Myrtle and the Lions are all charming and beautiful for the delicate workmanship they display. Externally this great palace looks like a fort, but the internal structures contain beautiful apartments, halls and fountains. Its walls are built of earth, supported with courses of brick, and its wooden ceilings are masked by hanging stalactites of painted gypsum, a North African peculiarity. The walls are ornamented with glazed tiles in which gold has been used. The columns are of marble, the ceilings, beams and doors are of wood. The principal entrance is through the Gate of Justice, which is built of concrete. Its interior consists of an oblong hall 140 feet long and 74 feet broad. In its centre, is a pond of marble pavement, with galleries on two sides supported by a marble colonnade. This hall leads to another hall named the "Hall of Blessing", beyond which is a third hall called the "Hall of Ambassadors". It is a square of 37 feet covered by a dome about 75 feet high. The ceiling is covered with inlaid work of different colours in the shape of stars, circles and crowns. The Court of Lions is an oblong hall of about 116 feet in length and 66 feet in breadth, with galleries on all sides, supported by 128 white marble columns, supporting arches of the most beautiful and perfect finish. A portion of the wall is covered with glazed tiles in blue and yellow colours. In its centre is a fountain surrounded by twelve leonine figures in white marble. There is a hall with two beautiful white marble slabs measuring 15 by 7½ feet, for which reason it is called the Hall of Two Sisters. In the centre is a fountain and a dome of stalactite vaulting. Besides these, there are several other Halls, all built in beautiful designs and in the most delicate manner and with perfect finish. There are also baths and fountains. There was a

special apartment called the Hall of Music, in which the king used to hear music. The inner side of the domes were decorated in different colours—blue, brown and gold. Close to Alhambra, there was another palace built in the centre of a beautiful garden, with fountains in which water flowed through streams descending from the surrounding mountains. The decoration was of a conventional character, consisting of Arabic inscriptions, foliage, geometric patterns, and painted tiles. But the beauty of the whole palace lay in its proportion and appropriateness of colour, the right colour for each spot, giving the whole a most beautiful and natural appearance. In a number of inscriptions found in it are included appropriate verses and selected passages from the *Quran,* which invite the attention of the reader to the Holy Scripture. Though the fort and the palace of Alhambra and the surrounding buildings are among the best specimens of Spanish Muslim architecture and art, the older structures found in Spain are in no way inferior, for example, the palace and mosque of Cordova, which, in the tenth century, was the most beautiful city in Europe. It was the centre of learning, trade and refinement. Its university was well known in Europe, where Muslims, Jews and Christians studied. Among its famous buildings are the palace of Az-Zahra built by Khalif Abdur Rahman III (8th century A.D.) and continued and completed by his son. It was the marvel of the period. It was finished in forty years, enclosed in a wall of 4,000 feet in length, in the midst of a beautiful garden decorated with marble fountains. Its roof was supported by 4,300 columns of the best marble imported from Africa, Italy and Constantinople. Its Halls were paved with marble done in varying patterns. The ceiling was of cedar gilded on an azure ground. Nothing of this palace, which perhaps should be reckoned as not inferior to Alhambra, is left. Its place has been taken by a Cathedral which is reckoned "the most magnificent Muhammadan temple in Europe." Az-zahirah was another palace built at Cordova by Al-Monzar, the Regent, in 978-81 A.D. Among other palaces there were



INTERIOR OF SANCTUARY, CORDOVA, SPAIN
Rebuilt by the Caliph Hakim, A.D. 965

those known as the Palace of the Flowers, of Contentment, of Lovers, of Damascus,[84] and so on. Cordova was, indeed, a city of palaces, gardens and beautiful buildings. Its grand mosque, built in 786 A.D., had eleven aisles supported by 1,200 marble columns, and twenty brazen doors, decorated with jasper, porphyry and precious stones of various colours. Its inhabitants were so refined and desired to be so clean in body and dress that the poorest man in it preferred, it would appear, to spend his last pie in buying soap than food for his daily use. A large number of the existing irrigation canals and dykes of Spain are monuments of Muslim rule in it.

Arabia.

The noted buildings of Arabia, the first seat of Islam, are restricted to the tomb of the Prophet with its mosque, the Ka'aba, and a few palaces of the Sultans and chiefs in the south. The first mosque erected by the Prophet was at Quba, a place about three miles from Medina. It was a simple square building roofed on one side with the trunks of date trees, without niche, minaret, dome and pulpit. Sultan Abdul Hamid of Turkey rebuilt it and effected some improvements in it. In Medina, the Prophet built another mosque, which now is considered next to the Ka'aba the most sacred place. The site was purchased by the Prophet, and a mosque was built of rough stone and unbaked bricks. Its roof was covered with the trunks of date trees and mud. The Prophet used to lean on a post and deliver his sermons, till his followers made a pulpit for him, so that he may take his seat on it and speak. It was a wooden frame of three steps. Later, it became a necessary equipment for a mosque and pulpits of the best workmanship were made in Turkey,

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[84] The Great Mosque of Damascus, after which this one appears to have been named, towered above the city of Damascus, which stands on a plain, 2,200 feet above the sea. It was built in the 8th century A.D. and was destroyed by fire in October 1893. Damascus, however, contains seventy other mosques.

Egypt and other Muslim countries. Close to the mosque at the Ka'aba, there were several small huts, where the Prophet's family lived, but he used to pass much of the time in his mosque. The third Khalif Usman rebuilt it and enlarged it and changed the trunks of the date trees of the roof into Indian teak. It received further and larger improvements at the hands of Khalif Walid of the Umayyad family, who, besides Muslims, employed Copts and Greeks for carving marble pillars for it, and included the tomb of the Prophet and of the first two Khalifs within the precincts of the mosque. Two minarets on two sides were also added. Khalif Al-Mahdi of the Abbaside dynasty, still further enlarged the building by adding ten excellent pillars of carved marble with gilded capitals. Mamun, the seventh Khalif of the same family, and Sultan Kaid Bey of Egypt (888 A.H.) made further improvements. The last named also presented to it a beautiful pulpit made in Egypt, and the gates and minarets were made as they now stand. Sultan Sulaiman of Turkey paved the court with white marble, and added another minaret. Other Sultans and Governors of Egypt effected minor improvements in it. Considering its architecture, it is not superior to the best Turkish, Spanish or Indian mosques.

The Ka'aba in Mecca.

Mecca is noted for the Ka'aba, the most sacred place in Islam, to which all Muslims in the world must turn for prayers. It is an oblong building 18 paces long and 14 broad, and about 35 to 40 feet high, within a court enclosed by a colonnade whose pillars are each about 20 feet high. Most of these are of white marble, granite or porphyry and some of common stones found in Mecca. There are seven paved causeways leading from the outside towards the Ka'aba which stands from the northern side about 115 paces and from the southern about 88 paces. The Ka'aba is built of grey stones found in Mecca. Its roof is flat, and has only one door about seven feet high above the ground. It is opened three or four times in the year and entered by a flight of

MECCA, WITH THE KAABA IN HEAVY BLACK CLOTH, ITS CHIEF SANCTUARY

wooden steps. It has been rebuilt several times. It was originally built just before the advent of Islam, when the Prophet was not more than 35 years old. It was rebuilt by Abdullah, son of Zubair, and again by Hujjaj Saqafi. The present door, which is coated with silver, was presented by the Sultan of Turkey. The famous *Hajar-e-asvad* or black stone, supposed to have fallen from heaven, is fixed over four feet above the ground in the south-eastern corner of the wall of the Ka'aba. It is kissed by all pilgrims. It is an oval shaped stone.[85] On the northern side of the Ka'aba, near its door, is a spot named the *Mijan,* supposed to be the place where Abraham and his son stood and worked in building the Ka'aba. The *Mizab,* or water-sprout, is made of gold, and the spot where its waters fall is paved by various coloured stones. The Ka'aba is covered with black silk, hanging from the four sides, which is renewed every year, by a present brought from Egypt. The pilgrims must make *Tawaf* or walk round the Ka'aba. There is a sacred well named *Zamzam,* from which pilgrims drink and carry its water as a present in small portable tin or copper vessels. Its water is heavy but sweet to the taste.[86] This mosque has nineteen gates, of which the principal gate is called Babus-Salam, through which pilgrims enter it. On the exterior side, there are several minarets, rather simple in design.

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[85] Some have suggested that it is a meteorite. Ibn Ishaq, the earliest biographer of the Prophet, whose writings have come down to us, says that the custom of setting up stones arose from the practice of pre-Islamic Arabs, when going on a journey, of carrying away stones from the Ka'aba and rendering homage to them wherever they went. The practice of setting up stones was, however, common in patriarchal times and dates from antiquity in Arabia, being, indeed, an ancient form of Semitic worship. (See *Genesis* XXVIII. 18; XXXI. 45, 52; XXXV. 14; *Exod.* XXIV. 4; etc.)

[86] In 1893, European scientists traced the destructive visitations of cholera which had recently occurred, to this sacred well. The Powers alarmed the Turkish Sultan by demanding it should be cleansed or shut up. Steps necessary for cleansing were taken and the need for shutting it up has not arisen since then.

The other buildings in Arabia have no architectural value.

Mesopotamia and Iran.

The history of Iranian architecture may be divided into two main divisions, *i.e.,* the Pre-Islamic period beginning from the time when the *Avestan* hymns were composed by Iranian seers in Bactria, and the Post-Islamic period, when Iran became a province of the great Muslim Empire. The Post-Islamic period, to some extent, is a continuation of the Pre-Islamic style with such alterations and modifications as was needed for purpose of adjustment with the Islamic teaching. The earliest architecture of the pre-Islamic period is called *Avestan* or *Bactrian,* to which a few allusions are to be traced in the *Avesta,* for example, references to houses of a thousand beautiful columns, well built, high, with many chambers, verandahs, well lighted, etc. The next period is called the *Median* (700 to 550 B.C.), concerning which we get some glimpses of information through Greek sources, which have given a fair description of the palace built by Diocose and his successors at Icbatana (or Ecbatana) or modern Hamadan.[87] There was much resemblance between Iranian and Assyro-Babylonian style of buildings. The Median period is noted for its massive thick walls decorated from inside with vari-coloured gilded and glazed tiles. The walls were made of sun-dried bricks and clay. With regard to early Iranian temples, the Greek authors say that they never constructed any buildings for their temples. Towards the later part of Achæmenian rule, however, there were temples in honour of Anahita and Mithra, though nothing is known about the plan and architectural significance of these temples. The zenith of Iranian architecture reached during the third period under Achæmenian dynasty, from 550 to 330 B.C., when the grand and magnificent palaces were built at Pasar-

[87] A town of Iran, at the northern base of Mount Elwend, 160 miles west-south-west of Teheran. It is the centre of converging routes from Baghdad, Erivan, Teheran and Ispahan. It has a few notable tombs, *e.g.,* Avicenna's and others affirmed to be those of Mordecai and Esther.

gadae, Persepolis,[88] Susa[89] and other capital cities of the Achæmenian Empire. Their chief feature was a high platform, ascended by a most beautiful staircase decorated on both sides with bas-reliefs, illustrating the grandeur of the Iranian court. At the entrance, there were two huge figures with human faces and animal bodies; in the inside, large halls supported by slender columns of nearly 69 feet in height, standing on lotus flower or bell-shaped bases, with capitals surmounted by pairs of bull set back to back. The roof was flat, resting on cedar and covered with mud, mixed with chopped straw, as is done to this day. The walls from inside were painted with mythological descriptions of heroic deeds of kings and Iranian leaders. There were no arches between the roof and pillars. The fourth period, beginning from 330 B.C. and ending in 224 A.D., is noted for the development of the arch system and tunnel-shaped roofs and the absence of flat ceilings. Very few ruins of this period have as yet been excavated. It is left for the future to discover more about the architectural significance of this period. Several important monuments of the period when Iran was ruled by the celebrated Sassanian dynasty (224 A.D. to 561 A.D.)

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[88] Lit. the *Persian city;* the Greek for the capital of ancient Iran; situated to the west of the river Madus (Murghab); 14 miles above its confluence with the Araxes (Bendemir), 25 miles north-east of Shiraz. A series of most remarkable ruins is now all that can be seen of this old city, with which "no other city could be compared either in beauty or in wealth", and which was called "The Glory of the East". Three groups are chiefly distinguishable in the vast ruins existing on the spot. First, the Great Hall of Xerxes, or Chahal Minar (Forty Pillars) with the Mountain of the Tombs (Rahmat), also called Takt-i-Jamshid, or the Throne of Jamshid, after the reputed founder of Persepolis. The next in order is Nakhi-i-Rustum, to the north-west, with its tombs; and the last, the building called the Haram of Jamshid.

[89] Susa has been identified with the *Shushan* of Daniel, Esther, etc. The ancient capital of Susiana, the *Elam* of Scripture, modern Khusitan, a town of Iran and one of the most important cities of the world. Its ruins cover 3 square miles and include four spacious platforms about 100 feet high.

have, however, been discovered. The principal palaces where they have been found are Firuzābād and Sarvistan; also among the ruins of Qasre-shirin. The arches of Taq-e-Bastam, Taq-e-Kasra and several others of the same kind near Kermanshah and South Iran belong to the same period. The Firuzābād palace appears to have been about 320 feet by 170 feet, covered by three domes of 45 feet in diameter, with window-like openings to admit light. The palace at Sarvistan was evidently about 170 feet by 140 feet, and built with stone walls, with three domes of different sizes made of bricks and set over square rooms.

Buildings in Baghdad.

Muslim rule begins with the conquest of Mesopotamia by Sad, son of Abi Vaqqas, whom the second Khalif appointed as General and Military and Civil Governor of the new province. He resided at Kufa, and soon built a house and mosque, transferring material for it from Madæn, the capital of the Iranian Empire. We know very little of these buildings. The earliest mosque built at Kufa in 639 A.D. was a square building. Its roof was supported by marble columns, which were transferred from a palace at Hira. Minarets were added to the mosque about the end of the 7th century A.D. and still later the prayer niche. In 762 A.D., Baghdad became the capital of the Abbaside Empire. Originally, it was but a village inhabited by the Iranians. The name Baghdad is derived from Bagha (Sk. Bhaga) *God,* and *dad* or *data,* which means *given.* Its founder Khalif Mansur gave it the new name of *Madinatus Salam* (The City of Peace). Baghdad was noted for a large number of palaces, mosques and other buildings constructed by successive Khalifs and other reigning princes of Iran. In density of population and grandeur, it became the Constantinople of the East, there being none equal to it in its splendour and magnificence. It was the capital of Hārūn-al-Rashīd, the hero of the "one thousand nights". Here Mansur founded a round-shaped city enclosed by a double wall

of four gates. There were one hundred thousand craftsmen and labourers employed for over four years. The fort with the palaces was completed in 766 A.D., and the Khalif thereafter shifted his residence to his new capital. The walls and buildings were made of sun-dried bricks. The main features of the city were the palace of the Khalif, called the Golden Gates, crowned by a great dome of green colour, about 120 feet high, surmounted by a horseman, and visible from a long distance. Within this dome was the Audience Hall about 30 feet square, with a vaulted ceiling about 30 feet high, above which there was a Sacred Hall of the same dimensions. The Audience Hall had a verandah or *aivan,* 30 feet wide, covered by an arch, the middle portion of which was about 45 feet from the floor. A second palace, called the Khuld, was built after a few years, and this became a favourite residence of Hārūn-al-Rashīd. The royal mosque was built of sun-burnt bricks, with a roof resting on wooden columns, which, in their turn, were supported by round capitals. It was rebuilt by Hārūn-al-Rashīd, and again enlarged during the reign of Motazid. Ibn Rustah, who saw it in 903 A.D., has written that it was a fine building of kiln-burnt bricks covered by a roof of teak, resting on wooden columns, and decorated with lapis-lazuli. Azad-ud-dowlah of the Buwaihid dynasty built a fine hospital, which was in good condition in 985 A.D. It was a large building constructed on the bank of the Tigris, possessing many Halls, separate wards, and furnished with all the necessities. On Mondays and Tuesdays, patients were visited by the City physicians. Medicine and food was supplied free. The building was more a palace than a hospital. There were several Christian monasteries, whose monks were treated with respect and kindness by Muslims. Khalif Motazid constructed a new palace called the *Taj,* which was completed by his successors. Its external shape was like a crown supported on five vaults or arches resting on ten columns, each, about five feet high. Khalif Muktafi added some more Halls and cupolas, one of these being known as the Cupola of the Ass,

because the Khalif could ascend stairs riding on his ass. There were several other magnificent palaces and buildings, but unfortunately none of these including the Palace, the mosque, the hospital, the tombs of the Khalifs is left at the present day. Accordingly, a correct estimate of the architectural development of the period is not possible. Many wealthy people, princes, kings, even Emperors of Iran had their own palaces in Baghdad. It was a city of palaces and gardens of which not a single trace has been left to us. There is a shrine dedicated in the name of Imam Musa and his grandson Imam Muhammad Al-Taqi, about three miles distant from the present city of Baghdad, in a small town named Kazemain, which was in ancient days the cemetery of the Quaraish. This shrine was several times demolished and even burnt but has been rebuilt. Its present structure, which is not a very old one, contains double gilded domes with several smaller ones. There are also here the tombs of Imam Abu-Hanifa, Yusuf, and Sufi Saint Sheik Abdul Qader Gilani. The shrine of Imam Husain, the martyr of Muharrum, at Kerbala, is gilded and built in the centre, enclosed by walls possessing rooms and verandahs opening towards the inside. The best building, so far as architectural merit is concerned, was built over the tomb of Ali, the fourth Khalif, at Najaf. It has a large gilded dome with coloured decorations from inside. The plan is more or less the same as in the shrine at Kerbala and of the two Imams at Samarrah. The majority of the engineers, craftsmen and supervisors of these shrines, which were repaired or rebuilt during the time of the Safavids, were Iranians by birth and hence the architecture belongs to Iranian type.

Among the oldest mosques extant in Iran the following may be noted:—The mosque at Ispahan, built about 760 A.D. and the mosque at Shiraz constructed by Amir, son of Lais, in 875 A.D. Both of these are peculiar in their construction. They were built in the centre of a court, as the Ka'aba is at Mecca. The mosque at Qazvin was built by Muhammad, son of Hajjaj, during the Umayyad period, but rebuilt and

improved by Hārūn-al-Rashīd in 790 A.D. The Iranian *aivan* or verandah of the mosque resembles the old Sassanian style of architecture; also the tapered columns with flat ceilings and terraces. The arches were generally constructed of bricks and, owing to scarcity of timber, are very common even to the present day. In this, Iranian mosques have reached a degree of greater perfection than in the neighbouring countries. Walls are made of baked or unbaked bricks and sometimes enamelled. The stalactitic decoration was followed as in other Muslim countries, with the addition of covering with mirrors, which gives the whole arch or wall a good brilliancy and lustre. Geometrical linings, foliage drawings, glazed tiles, gilded domes and walls, ivory work in doors are other features common all over Iran. The college of Mustansarieh at Baghdad (1232 A.D.), is also built in the centre of a court enclosed by walls. It has many arches containing small rooms for students, resembling the present *sarai* (halting place for travellers) in Iran. The *Madrasa* of Shah Husain, the last Safavid ruler, was built according to the plan of Mustansarieh, and so also are many *madrasas* at Samarqand and Bukhara. The buildings over the tombs in Iran are built either square or oblong, cylindrical towers covered by conical roofs, bulb-form cupolas, decorated from inside by glazed coloured tiles or stalactite, such as the supposed tomb of Zubaida, queen of Hārūn-al-Raṣhīd, at Baghdad. The tomb of Timurlane, built by an Iranian architect named Muhammad Isfahani, assisted by Chinese artists and craftsmen, consists of a square hall, crowned with a bulb-shaped cupola, fixed on a drum. Its inside wall is covered with enamelled tiles. Iranian arches have the springing curve turned into straight lines. Parapet walls were generally made in saw-teeth style, and window openings filled with pierced tracery or lattice work in stone or stucco. The dome of the blue mosque at Tabriz and the mosque and *madrasa* of Ispahan appear like an Iranian helmet and perhaps this is one of several reasons for bulbous dome becoming so common in Iran. It resembles the head dress

which in the case of a building is made its crowning portion. While Byzantine domes were covered with lead, the Muslim domes were built of brick and mortar or stone. In the former case, they were covered with coloured glazed tiles or gilded. The glazed tile covering was derived from the ancient Iranian enamelled bricks, of which specimens have been recovered from the ruins at Susa by French archæologists. Some of them are to be seen in the palace of Louvre. Such tiles are called *Kashi* because they are manufactured at Kashan, a place not far away to the south of Teheran. Early Muslim buildings possessed pointed arches, but since 9th century A.D. the horse-shoe form became common. The cuspid[90] arch was inserted by Western nations from the East. Later on, the Muslim arch became low with a quick curve at the bottom. The chief features of Iranian architecture are brick-made bulbous domes, high facade tiles with recessed arches, graceful but simple minarets, glazed and enamelled bricks, decoration in inscriptions, geometrical lines or foliage drawings and scroll-like arabesque. Pavements are generally made with ordinary or marble stones.

Effect of Moghal Invasion.

Very few architectural remains have survived of the Seljukid and earlier periods. A proper history of Iranian architecture accordingly begins from the Mongolian period and reaches its zenith of accomplishment during the Safavid rule. The mosque of Nain is dated about 1000 A.D. and thus falls into the period a little anterior to that of the Seljukids. It is an arcaded courtyard decorated with stucco, and covered with a brick dome. The Jumma Mosque of Ispahan was built by Malik Shah, the third Seljukid ruler (1072–92 A.D.). Prior to the invasion of the Moghals, the Iranians had made considerable advance in faience and calligraphic decoration. The Moghal invasion destroyed 90 per cent. of the previous architectural monuments of Iran. The plan of the

[90] An arch formed by the meeting of two curves; cusp indicates the point or horn of the moon.

mosque was changed from an arcaded courtyard to the vaulted *aivan* (verandah) having a court in the centre, as in the Jumma mosque of Ispahan and in the Varāmin mosque. These latter have a portal of a rectangular recess, roofed by a semi-dome, with stalactite decoration, as in the great mosque of Shah Abbas in Ispahan. The minaret built by Malik Shah has a somewhat carved balcony for the Muezzin. The dome of the mausoleum of Muhammad, known as Khoda Banda, Moghal Emperor of Iran, is made up in the semi-spherical form, but this was again changed into the older bulbous-shaped dome, which became the fashion all over the East.

Buildings of the Moghal Period.

Among the more noteworthy buildings of the Moghal period the earliest is the tomb of Holagu's daughter, built in 1261 A.D., at Maragh. Another is the mausoleum of Khoda Banda at Sultania built in 1304 A.D., for transferring the sacred remains of Ali, the fourth Khalif, from Najaf, and of Husain, his son, from Kerbala, but before the accomplishment of his object, the founder himself died and was buried there. It is octagonal in plan, with two minarets, crowned by a dome, about 84 feet in diameter, which is the largest in Iran. The shrine of Imam Raza, the eighth Imam of the Shiahs, is at Meshed[91] in Khorassan, which is a great place for Shiah pilgrims. It was built by Mamun, the seventh Abbaside Khalif, over the tomb of his father, Hārūn-al-Rashīd but as Imam Raza was also buried there, it is called after him. Its present golden dome has been built over the

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[91] Lit.: Place of Martyrdom. The principal city of north-east Iran, the capital of Khorassan. Stands on a tributary of the Hari-Rud. Above the walls shine the gilded dome and minarets of one of the most splendid mosques of the East, that of Imam Raza. Is the sacred city of the Shiahs. It is visited yearly by almost 100,000 pilgrims. Close to it are the ruins of Tūs, the old capital of Khorassan, where Firdausi is buried.

older one, which has been left untouched underneath. It was repaired by Muhammad of Ghazni; again by Sultan Sanjar of the Seljukid dynasty; and after that by the Safavids and Qajars. Recently the present Government also repaired it. Mashad contains another architectural monument known as Mosque of Queen Gouhar Shad, wife of Shah Rukh, son and successor to Timurlane. This mosque is considered the best structure erected during the Moghal period. It has big quadrangles with four great arches, of which the one named *Aivan-e-maqsura* is covered by a blue dome. Its tiles and plaster work are strikingly beautiful. The province of Khorassan also possesses a building at Khorgird, near the Irano-Afghan frontier. This was a *madrasa,* built during the reign of Shah Rukh, quadrangular in form with four gates and four porticos, decorated with coloured bricks with varicoloured conventional flowers and inscriptions. The other buildings of this period are the mosque of Varâmin (1322); the mosque of Mir Buzurg Qawamud-din (1379), the mosque of Bibi Khanum at Samarqand (1389); the blue mosque of Tabriz, built in 1403; and the Ispahan gate known as *Darvaza-e-Kuchik* (1496). The blue mosque of Tabriz was built by Jahan Shah, the Turkoman king of Western Iran. The mosque of Tabriz, built in 1294 by Ghazan Khan, has a central dome. The portal consists of a lofty niche vaulted with semi-domes and stalactite pendentives. It is built in bricks and covered on both sides with glazed tiles.

Structures of the Safavid Period.

Iranian Muslim architecture reached its zenith during the rule of the Safavids, when the two Muslim neighbouring Empires, the Moghals in India and the Ottomans in Western Asia, also erected many monumental buildings. We may accordingly say that not only Iranian but Islamic architecture reached its highest magnificence between the 13th and 17th centuries. The best buildings of the Safavids are to be seen in Ispahan, near the Maidan-e-Shah, or the Royal

Square, which was a polo ground enclosed on all sides by mosques and notable structures. One of the more remarkable among these is the Royal Mosque, built by Shah Abbas the Great (1587-1628), which has a dignified and beautiful entrance, and contains four *aivans.* The inner court pavement is made of marble. There is a large pond for ablutions in the centre, surrounded by two staired arcades. On the two sides are lofty *aivans,* covered with tiles under a large arch. Behind the third *aivan,* flanked by minarets, is the prayer-hall under a dome, which from the outside is covered with *Kashi* tiles of dark blue colour and green arabesque. There are other courts with porticos, all decorated with enamelled tiles and coloured mosaic. Its interior is made beautiful by a variety of features and the play of light and shade in its niches and the vaulted aisle lends additional charm to it. The college building of Shah Husain, constructed in 1700-1710, is nearly a square court, surrounded by two storeys of vaulted arcades, with a large *aivan* in the centre. Chehel Situn, not far from the Royal Mosque, was a hall supported by twenty columns of plane traces. It was decorated by mirror work set in facets, behind which was the Throne Room, with other smaller rooms on both sides. In the rear of this building was a long art gallery—with oil paintings, showing the king fighting his battles or holding his feasts at home, with his music parties, dances or other interesting scenes. This fine building suffered from fire but was rebuilt by Shah Husain.

The Ali Qāpi, a building with a large hall, open on the side, facing the polo ground, and supported by wooden columns, was the place where the king used to ascend the throne on the New Year's Day, and witness the military sports, such as horse races, polo and combats of wild beasts. His subjects, standing underneath around the royal square, could easily see him, just as in India Rajas enthroned in their Durbars are seen by their subjects during the Dasara and other great festivals. Passing from the palace of Chehel Situn, there is an avenue 150 feet

wide, named Chahar Bagh, or the Four Gardens, entered by a fine gate-way. It ends at the bridge of Allah Virdi Khan, which is built on the Zaendah river, and is counted among the great bridges of Asia. It is 388 yards long and 30 feet wide, with three distinct thoroughfares, all paved and in good condition. On both sides are arcades or galleries on which people sit and enjoy in the evenings. Besides, a large number of *sarais,* or halting places, of architectural merit were constructed by the Safavid rulers, especially Shah Abbas. Also bridges, *madrasas* and hospitals. Subterranean canals were also constructed and water was brought from a distant place both for irrigation and for supplying water to the cities. This is a peculiarity due to Iranian geographical conditions. The covered bazaars of Ispahan and Shiraz, and the public baths and *sarais* built by Karim Khan of the Zend family and his predecessors should be included among the architectural activities of the Iranians. The decline and fall of the Safavids caused the decay of architecture and arts in Iran.

Buildings of Qajar Period.

Qajar rulers (1785–1925 A.D.), built several palaces in Teheran, but they did little for the comfort or the convenience of their subjects. The only mosque worth mentioning during Qajar rule is the mosque of Sipah-Salor at Teheran, a large building with *Kashi* decoration from outside and inside.

Modern Buildings.

Iranian architectural tendency is to combine the European style with the traditional Iranian style. A number of modern buildings are worth mentioning. Among these are the palace of Raza Shah, the Municipal building, the Bank, Central Post Office and other public offices at Teheran. Development has been rapid of late and the next twenty years are likely to open up a new era in the history of Iranian architecture.

ADAM AND EVE

(From an Assyrian Sculpture)

Turkey in Europe and Asia Minor.

Muslim architecture in Asia Minor and European Turkey may be divided into three periods, *i.e.*, the period of Seljukid rule in Asia Minor; the period covered by the Ottoman rule in Asia and Europe; and Post-War period. The erection of structures in Asia Minor began with the Seljukids who were succeeded by the Ottoman dynasty in the 14th century. In the meanwhile, the Moghals invaded the East and laid waste the whole of Central Asia and Iran as far as Syria. All those who could save their lives in East Iran fled towards the West and thence to Asia Minor and Egypt and to the South in India. Among these there were all kinds of people including artists and craftsmen. Hence it is that the architecture of Asia Minor and India in the fourteenth and fifteenth centuries has been greatly influenced by the Syro-Iranian style, which in course of time was Romanized in Turkey. There were a number of colleges, mosques and palaces built by the Seljukids at Konia. Notable examples of these are the palace built in 1160 A.D.; the *madrasa* of Ak-Shehr built in 1216 A.D.; the *madrasa* of Sivas built in 1217 A.D.; the mosque of Ala-ud-din at Konia built in 1220 A.D.; the Sircheli College of Konia built in 1242 A.D.; the mosque of Honen at Kaisariya built in 1300 A.D.; the Ulu mosque of Brusa built in 1357 A.D.; and the Yeshil mosque built in 1415 A.D. These buildings exhibit Syro-Iranian influence in porches, columns and prayer-niches, enamelled bricks and tiles and stalactitic decoration. The college at Konia has so close a resemblance to Iranian architecture that it appears a pure Iranian building, and the same may, to some extent, be said to the mosque of Injeminareli at Konia, the gate of Divrigi mosque and other structures. The mosque of Ala-ud-din at Konia, of Ashraf-Rum at Beishehr, and the mosque at Kaisariya, possess aisles like the mosques in Egypt. The old *madrasa* of Sircheli at Konia, of Ibrahim Bey at Ak-Serai, and of Sivas and Erz-e-Rum contain halls built in the Cross form. The *sarai* of Sultan Khan, near Konia, and the Turkish *sarais* generally

are built in the Byzantine style. Thus as regards colleges and mosques in Turkey, it may be said that they were built under Iranian influence. The tombs and shrines were conceived partly under Iranian and partly under Armenian influence, while *sarais* were entirely in the Byzantine style. Following the Egyptian examples, shrines of saints or tombs of noted personages were included within the compounds of the mosques. *Yeshei*, or the green mosque of Barusa, contains a great porch opening on a facade, with a number of windows and niches. Its porch is covered by a half dome, decorated in stalactite, coloured mosaics and encircled by arabesque. The prayer niche is very high and entirely covered by enamelled tiles. The walls are decorated with ceramic panelling. Iranian enamelled work was prevalent in Asia Minor, both under the Seljukids and the Ottoman Turks. Even the early buildings of Constantinople were conceived in the Iranian style, *e.g.*, the Chinli Kiosk of Seraglio (Constantinople), built as early as 1466 A.D., is to all appearances an Iranian structure. Byzantine influence began at the end of the 15th century, when the Turkish capital was established at Constantinople and continued to be predominant in Turkish architecture up to the middle of 18th century. It was then replaced by the Western European style. Among the more notable Turkish buildings in Constantinople (excluding the royal palaces) may be included the following. Mosque of Ayyub where the Turkish Sultans, before ascending the throne, were girded with the sacred sword; the palace of the old Seraglio; and the mosque of Muhammad were all built by Sultan Muhammad, the Conqueror of Constantinople, between 1452 and 1476 A.D. The mosque of Bayazid was built in 1497 A.D.; while the mosques of Selimiyya, Sulaimaniyya, Rustum Pasha and Mihraniyyah were built during the reign of Sultan Sulaiman, the Magnificent (1513 A.D.). The same Sultan also built the mosques of Inkelessi, Buyuk, Ayasma, and Jihangir. The mosque of Sultan Bayazid (1497 A.D.) is a copy of St. Sophia, and consists of a great dome resting on

pendentives and supported by two other demi-cupolas of equal size. Its dome is 108 feet in diameter. The Sulaimaniya mosque was built in 1570 A.D. It consists of a central dome, 86 feet in diameter and 156 feet high, carried on pendentives fixed on great arches. The columns are of porphyry. The shafts are 28 feet high. Its court is surrounded with porticos, and it is lit by coloured panes and decorated by enamelled bricks and tiles. It contains four minarets. The Sulaimaniya mosque at Adrianople was built under the direction of Sinan Bey, the architect. Simple in design, it is beautiful in its external appearance and harmonious in its proportions. The Ahmadiya mosque, built in 1609 A.D., is the largest, consisting of various domes and semi-domes. The mosque of Shahzadah was built by Sultan Sulaiman. In it apses have been introduced on the north and south sides inside of the screen. The Baghdad Kiosk was built at the old Seraglio in 1634 A.D. and the Yeni Valideh mosque at Constantinople in 1650 A.D. The fountain of Bibi Humayun, and Azab Qapu Tope Khane were built at Constantinople in 1728. Early traces of the Western European style are seen in the Nuri Osmaniya mosque, built in 1748. Turkish buildings generally have a court in front, with a range of arcades surrounding it; the central hall forms a prayer chamber, while the *aivans* on its sides serve as passages. The central dome is supported by cupolas and minarets. In building hospitals and shelters for the poor and in carrying out other charitable works, the sovereigns as well as wealthy Turks took a considerable part and indeed may be said to have vied with each other.

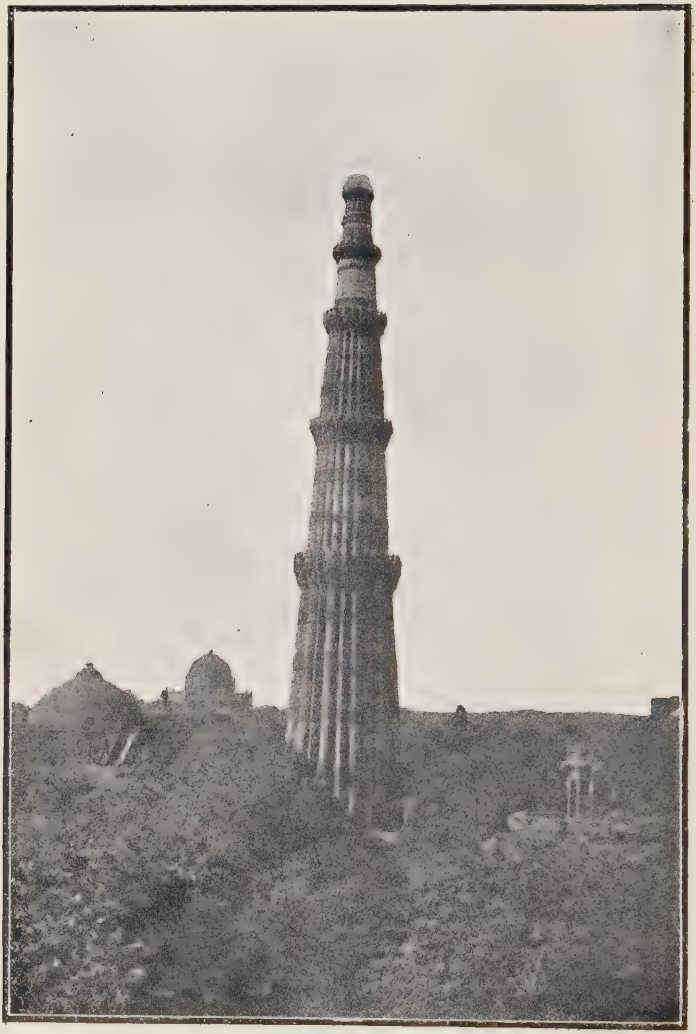
Turkish architecture, though it much resembles the architecture of other Muslim countries, has its own peculiar features. Buildings conceived in that style are in no way inferior in beauty and perfection to the buildings of Egypt, Iran or India. The dominant characteristics of this style are force and proportion.

Muslim Architecture in India.

Muslim architecture in India is, in its design, a mixture of the Syrian, Byzantine, Egyptian and Iranian styles, while, in its details, is Hindu, Jain or Buddhist. Some of the builders were Emperors of Delhi; others were kings or nobles of Bengal, Gujarat, Malwa and the Deccan. They were Turkish, Afghan or Iranian in their origin. The engineers employed were chiefly Iranians, Turks and Indians. Occasionally, European adventurers were also engaged by Moghal Emperors. Masons were almost all Indians, and artists and calligraphists were Iranians, Afghans, Indian Muslims and Hindus. Among the classes of buildings erected were king's palaces, forts, mosques, mausoleums, tombs of great men, *sarais,* bridges and shelters for the poor. There were several centres of architectural activity, each having its own peculiar features.

Pre-Moghal Period.

Ghazni.—During the pre-Moghal period, these were:—Ghazni, the Empire of Hindustan with capital at Delhi, the Jaunpur Kingdom, Gujarat, Malwa and Bengal. Moghal India, was, for this purpose, divided into North India and Deccan. Ghazni became the capital of a powerful Empire during the long reign of Sultan Mahmud. The wealth of Western India was combined to the culture of Iran at Ghazni. There were four hundred Iranian poets, with a larger number of scribes and learned men of Iran patronised by the King. Punjab, Gujarat and Sindh in India and the whole of the Samanid kingdom stretching from Siberia to Chinese Turkestan in the east and to the heart of Iran in the west were subdued by Sultan Mahmud. A large number of adventurers, craftsmen, masons, and artisans from the conquered province found their way to Ghazni. Iranian influence was predominant. Ghazni became a second Baghdad. Many palaces and mosques were built but Alauddin Hasan of the Ghour dynasty (1115 A.D.) invaded and captured Ghazni and in revenge for the murder of his brother, set fire to the city which was left burning for seven days.



THE KUTB MINAR, DELHI

The innocent inhabitants were plundered, killed or made slaves. The great city was thoroughly devastated. All the monuments of the Ghaznavids were thus destroyed including the tombs of the kings. What remained of the latter were eventually taken out of them. At present, with the exception of the tomb of Mahmud (which was spared by the Ghori conqueror) and two *minars* of a type earlier than the Qutub Minar at Delhi and similar to the *minars* of Dāmeghan in Khorassan in Iran, nothing is left at Ghazni to remind us of its past magnificence. These two *minars* had till the 19th century were storeys high, about 140 feet in height altogether, built of bricks. The tomb of Mahmud has been restored, but its old doors ornamented with six painted stars and geometric patterns, dating from the time of Mahmud were transferred by the British in 1848 A.D. from Ghazni to the fort of Agra. The workmanship of these doors exhibit the predominant influence of Iranian art at Ghazni.

Delhi.—Among the next earliest monuments of Muslim Indian architecture is the Qutub Minar at Delhi, built in honour of the Sufi saint named Qutb-ud-din, who lies buried there. Its founder was Qutb-ud-din Aibak, the first Emperor of Delhi, who began the work and completed the first storey, about 95 feet high. His successor Iltamish or Iltutmish added a second storey, about 51 feet in height, and later the third and fourth storeys, 41 feet and 26 feet respectively in height. There is also a fifth storey, about 25 feet high, which makes the whole minaret, as it stands now, over 238 feet in height. In the lowest storey, there is the inscription of Qutb-ud-din Aibak, and on the second and third the name of Iltamish has been engraved. It was restored by Firūz Shah Tughlaq, who was responsible for the last storey. The first three storeys are constructed of red stone. Over them the other portions are built of red sandstone encased in marble. Sikander Shah Lodi restored the minaret once again in 1503 A.D., while the last repairs were carried out by the British Government in 1829 A.D. There are 375 steps leading up to the top. Qutb-ud-din also founded a mosque close by the minaret, named

Quvatul-Islam (the might of Islam). It is Mesopotamian in its style, having a court in the centre, enclosed by colonnades. Side by side with it is a Hindu temple. The material used in the mosque, such as columns, capitals, etc., were transferred from the Hindu temples, not far away, which must have been demolished in the heat of conquest. An orchard screen extending to the whole length of the front side to the prayer-hall, was added after two years, after the construction of the mosque, of which the central arch is about 53 feet high, supported by two smaller ones. The decoration is Islamic in style, consisting of inscriptions, geometric traceries, foliage, etc. Emperor Iltamish enlarged the mosque by building an outer court, enclosing the Minar and Ala-ud-din Khilji added a second enclosure much larger than that of Iltamish. The latter also started a new mosque and a minaret on a larger scale but died before completing them. He further built a fine gateway to the mosque. The prayer-chamber and the four corners of the mosque are covered with domes. Qutb-ud-din Aibak had built a mosque at Ajmir, which was also completed by Iltamish. Its plan is the same as the mosque at Delhi, but much larger, containing broad halls on three sides with a court on one side. It is roofed with a most beautiful and perfect dome supported by five pillars. Its material, as that of the Delhi mosque, was obtained partly from Hindu temples near by. The prayer-niche is made of white marble, cut in a circular fashion on both sides of its eastern facade. This was an improvement on the Delhi mosque, with the exception of the screen. The successors of Iltamish have left but a few architectural monuments. Among these is the tomb of Balban (1266-86 A.D.), in which the arches are an improvement on those observable in earlier structures. Ala-ud-din Khilji, besides being responsible for the gateway leading to Delhi mosque, mentioned above, built a mosque known as the Jama'at Khana, of which the design and workmanship is more Islamic in style, materials not having been obtained from Hindu temples, but specially collected and made for the mosque. It

is built of red stone. It has three halls, two oblong, one on either side, and one square in the middle, with separate entrances decorated with lotus cuspings and Quranic passages. The central hall is covered with a dome supported at each corner by arches. From within the base of the dome, there are eight arched niches. The flank halls possess a double arch in the centre and are roofed by two small domes. This mosque was restored by the Tughlaq kings and again by Akbar. Among certain features peculiar to Muslim architecture during the Khilji period are proportion and symmetry. The Tughlaq kings adopted a simple but massive style in their buildings, of which the tomb of Ghias-ud-din, the first Tughlaq king, is a good specimen. It consists of a square hall, 61½ feet from the outside and 38½ feet from within, 70 feet high. The plan adopted seems neither pure Iranian nor entirely Indian. The dome is made of marble. Firūz Shah, the third king of this dynasty, is remembered as the builder of a large number of forts, palaces, canals, mosques, tombs and *sarais* of the last of which 120 alone have been accounted for. The buildings are massive but simple in style. The object aimed at appears to have been cheapness and strength. In place of marble or sandstone, rubble and plaster have been used. Among the tombs, the one which was built for himself during his life-time, is a square structure about 44½ feet from outside. The tomb of Khan Jihan Tilangani, with an adjoining mosque, was built by his son. The shrine of Nizam-ud-din is an interesting structure. It is an octagonal chamber covered by a dome and surrounded by verandah, with low arches, resembling the famous mosque called the Dome of the Rock in Jerusalem. This building became a model for subsequent builders of tombs during the periods of rule of the Sayyed and Afghan dynasties. The tombs of Kabir-ud-din, known as the Lal Gumbad, which was built in imitation of the tomb of the first Tughlaq king; of Sikander Lodi with a double dome; of Shihab-ud-din Taj Khan, Chota Gumbaz, Shish Gumbad, etc., built with gray granite walls covered with enamelled tiles or red sandstone are among the

monuments of the Tughlaq, Lodi and the Sayyed kings. The tomb of Rukne-Alum at Multan, built by Ghias-ud-din Tughlaq, octagonal in form, is about 115 feet high and 90 feet in diameter and is Iranian in design. After the decline of Tughlaq dynasty, the Muslim Empire at Delhi, was broken up into several small and large States. Among these were the kingdoms of Western Bengal (1341-1572 A.D.), Eastern Bengal (1338 to 1349 A.D.), Madura in the extreme South (1334 to 1378 A.D.), Kashmir (1346 to 1357 A.D.), Sindh (1336 to 1585 A.D.), Jaunpur (Sharqi dynasty, 1394 to 1479 A.D.) and Deccan (Bahmani dynasty, 1347 to 1525 A.D.). These became divided later into the five smaller States of Bijapur (1490 to 1672 A.D.), Golconda (1512 to 1672 A.D.), Bidar (1487 to 1609 A.D.), Ahmadnagar (1490 to 1630 A.D.), Birar (1490 to 1562 A.D.) and Gujarat (1396 to 1597 A.D.). Within the limits of each of these States, we have a number of monuments reminding us of old Muslim rule over it, some of which should be classed as praiseworthy additions to the architectural wealth of India. A detailed description of any of these structures falls outside the scope of this work, though a brief sketch of the more important buildings will be found given below.

Jaunpur.—Jaunpur was founded by Firuz Shah Tughlaq, and is situated about fifty miles from Benares. It became the seat of an independent dynasty known as the Sharqi in 1394 A.D. Most of its fine monuments were destroyed by Sikander Lodi. Of those which survived is the famous mosque called Atala, built on the site of a temple called Atala Devi. Its founder was Kamil Khan, who began the work in 1377 A.D., by using the materials gathered from the temple and shaping them according to the requirements of a mosque. It was completed by Ibrahim Shah Sharqi in 1408 A.D. Its chief features are the surface decoration, and the propylon screen to be seen in it. This structure has an imposing and attractive appearance. The gateway and halls are as elsewhere in the Muslim style but the interior galleries and square pillars are in the Hindu style.

Bengal.—The main features of Muslim architecture in eastern India are heavy stone pillars, pointed arches, and brick vaults. Greater attention is given to surface decorations. The architecture is of Hindu-Muslim style. Among the more noted buildings in this style are a few which may be noted here. First among these is the Adina mosque, erected at Panduah, with a length of 507½ feet and breadth of 285½ feet. It is a large quadrangular structure, surrounded by arched screens. There are 88 archways covered by domes. The halls are arcaded and are of an imposing nature. Its prayer-niche is beautifully carved. The building is a large one but it does not impress that the builder has realized his objective. The tomb of Jalal-ud-din Muhammad Shah is a structure 75 feet square, built of bricks and covered by a dome resting on squinch arches. Its surface decoration is impressively good. Other notable structures are Dakhil Durwaza, an arched passage, 60 feet high, with rooms on either side; Sāṭh Gumbad mosque and the tomb of Khan-e-Jehan Ali at Bageehrat; and the Tantipāra mosque, an oblong building of double aisles, one of the best mosques built in Bengal but now in ruined state. Daras Bari mosque and Lattan mosque, built of bricks, have square prayer-halls and arched verandahs, encased with glazed tiles of various colours. The Chota Sona mosque at Gour, built during the reign of Husain Shah (1493-1519 A.D.), and the Bara Sona mosque put up by Nasrat Shah are brick and stone structures while the Qadam Rasul Mosque (1530 A.D.) is built of brick only.

Gujarat.—Muslim architecture in Gujarat has developed along its own lines. Its rich ornamentation, delicacy of style and floral designs provide a contrast to the simplicity of style prevailing in Bengal. In Gujarat, Hindu architecture was well developed long before the Muslim conquest of India. When Ala-ud-din annexed Gujarat, it became, a little later, the seat of an independent Muslim kingdom, and its rulers adopted the prevalent local style for constructing their buildings making such modifications as were required for their purposes. Their architecture thus became a combination of

the Hindu, Jain and Muslim styles. Some buildings, such as the mosque at Cambay (1325 A.D.) with its low dome, are of the Hindu design; others, such as the mosque of Sardar Khan (1680 A.D.), are in the Iranian style. Their fondness for domes and pointed arches is to be seen in the buildings erected by Muslims in Gujarat. These features mark off their buildings generally in this province. When Ahmad Shah established his dynasty in Gujarat, he founded the city of Ahmedabad and made it his capital. He built the forts of Songarh, Dohad and Ahmadnagar. Among his noted buildings are some deserving of notice. Teen Durwaze, or the three gates, which stands at the entrance to his palace compound at Ahmedabad, is 37 feet in thickness with the central gate 17½ feet in breadth. This entrance is noted for its fine proportions and general beauty. The Jumma mosque of Ahmad Shah, of which two minarets collapsed during an earthquake, is one of the most beautiful monuments put up by the Gujarat kings. Its prayer-hall is 95 feet deep and 210 feet wide, with 260 beautiful columns. Its aisles are narrow and covered with domes of Hindu style. It is well ventilated and protected, at the same time, both from sunshine and rain. The mausoleum of Sultan Ahmad, begun by Muhammad Shah and completed by Qutb-ud-din, is a large square structure (104 square feet), covered by a dome. It has four halls, supported by delicate columns and roofed by smaller domes. The tomb of Darya Khan (1453 A.D.) is a square building with a lofty dome in the centre and smaller domes over its verandah. It is built in Iranian style. Muslim architecture in Gujarat reached its highest development when several cities, including forts, palaces and mosques, were built during the long reign of Muhammad Shah Begorhah. He founded Muhammadabad at Champanir and made it his capital. Here, among other buildings, he constructed the Jumma mosque, similar to the one built by Ahmad Shah at Ahmedabad. The Sidi Syed mosque, which, though plain and simple in design, is one of the important monuments of his reign. The arches of this mosque are supported

on square pillars, with beautiful window screens of quite a new design, three on either side, two in the end bays of the backside, and two on the right and left wings of the central prayer-niche. These window screens are specially noted for their floral ornamentations. There are two octagonal minarets in the front corners of the mosque. The tomb of Abu Turab, built in the 16th century, has arches on all sides, a central dome and smaller domes on its lower roof. The mosque of Muhafiz Khan, constructed in the 15th century, has minarets adorned in a temple form with floral tracery. At its entrance there are three high arches, under three windows. The construction of this mosque is a good specimen of Hindu-Muslim combination in architecture.

Malwa.—After the invasion of Timurlane, the Empire of Delhi was broken up into several Muslim States. Among these was Malwa, whose Governor Dilāwar Khan Dhuri became semi-independent, and his son Hoshang Shah ascended the throne in 1406 A.D. and completely detached himself from subordination to the Delhi Emperor. After him, his son and grandson ruled for a year and Muhammad Khilji founded a new dynasty, which lasted till 1531 A.D. Their capitals were Dhar and Mander, where they have left several monuments. Among these are some about which a few words may be added here. The Handola palace is built in the Cross form. It measures 160 feet by 100 feet. The front portion was used for holding the Durbar and the rest, the major part, containing several apartments, was used by the *harem*. Its walls are plain but the archways are well proportioned with recesses, windows, and wide spanned arches from the interior. The design of the Jumma mosque is simple. It stretches to a length of 288 feet, but its interior hall is only 102 square feet, surrounded by eleven arched bays, each covered by a small dome. The prayer-hall is roofed by three larger domes. The tomb of Hoshang Shah is built in the rear of the mosque and is considered as one of the earliest mausoleums built of white marble. When the Khilji dynasty succeeded the Ghouris in Malwa, Malik Mughis, father of the first ruler,

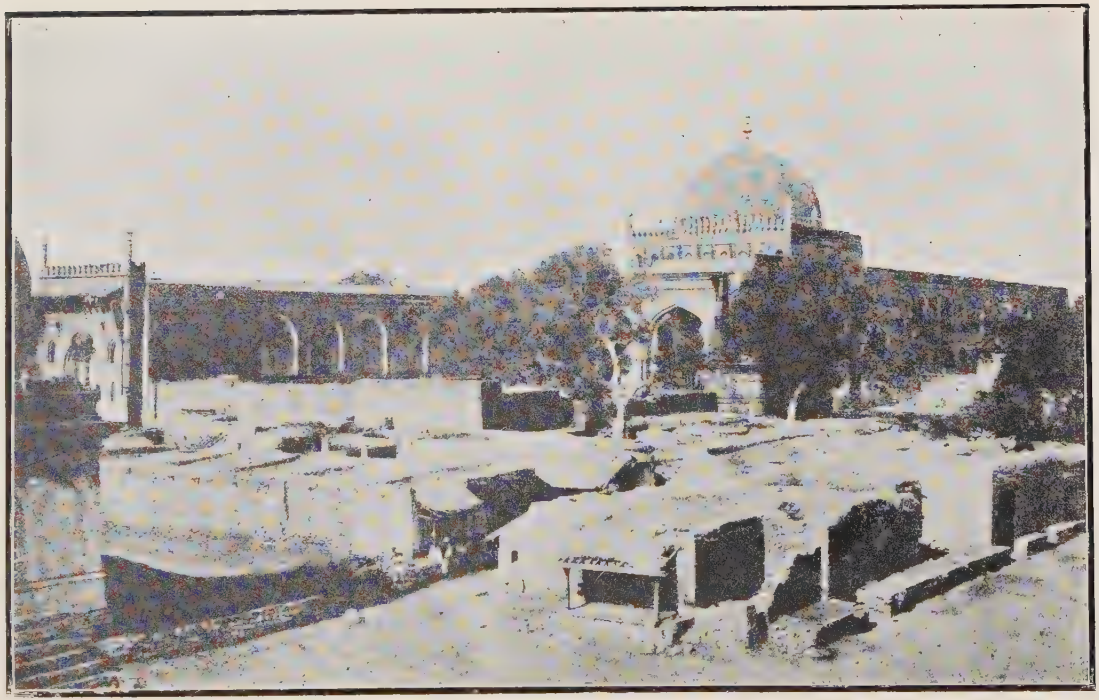
constructed a beautiful mosque, to which he attached a college, a mausoleum for his family and a tower of victory. His mausoleum is built in white marble both from within and without and decorated with other stones. The college appears to have consisted of a number of apartments screened by an arched colonnade, close to which was the tower of victory called *Haft Manzil* or House of Seven Storeys. All these are unfortunately now in a state of ruin. The other important Muslim buildings in Malwa and the adjoining provinces are Jahaz Mahal at Mander; the palace of Baz Bahadur; the Lal Masjid at Dhar; the Ukka mosque at Bayana; and the Sham's mosque at Nagaur in Jodhpur; the Top Khana mosque at Jalor; the Kushk Mahal and the Jumma mosque at Chanderi; the Shamsi Idgah (1209 A.D.) and the Hauz-e-Shamsi (1203 A.D.) built in honour of Emperor Iltamish at Badaun by his governors in the Central Provinces. Muslim architecture in Malwa was in imitation of the Delhi style during the period of the Tughlaq dynasty. Lofty arches and massive structures are accordingly the rule in Malwa though they are distinguished for the fineness of their stone-work and proportion of design.

Kashmir.—In 1316 A.D., one Shah Mirza of Sowat, entered the service of Sinha Deva, the Raja of Kashmir, gradually acquired power and became king of that province under the title of Shams-ud-din. His descendants ruled till 1561 A.D., and were succeeded by the Chakk dynasty, whose rule extended up to 1589 A.D. In the beginning, as in other places in Kashmir, the materials for Muslim buildings were obtained from the indigenous constructions. Muslim monuments are, however, few and in grandeur, they do not reach the level of other Muslim kingdoms in India. First among their buildings is the Jumma mosque at Srinagar, begun by Sikander Butshakin (1390–1414 A.D.). It is built partly in timber and partly in bricks. It was completed by his son Zain-ul-Abdin. It was restored in 1620 and 1674 A.D. It is in the usual style. The court is in the centre enclosed by colonnades on four sides, screened by an arched facade. The

largest hall is the prayer-chamber. The mosque of Hamadan Shah at Srinagar, built of timber, is a single simple square hall. There are besides a few other mosques and tombs. Their external appearance and interior design are quite different from other mosques in India. The pillars stand on an ordinary base destitute of all decoration. Even the roof is plain. Externally, the roof appears more a Chinese building than an Indian one. Domes are conspicuous by their absence. The tomb of Shah Zain-ul-Abdin's mother is covered with one large and several smaller domes.

Deccan.—The history of Muslim architecture in the Deccan may be divided into three periods. The earliest dates from the invasion of the Deccan by Ala-ud-din and ends with the decline of Tughlaq power towards the close of the 14th century. During this period, the Deccan appears to have followed Northern Indian Muslim style. The second period began soon after the establishment of the Bahmani Kingdom, when a number of adventurers from Arabia, Iran, Afghanistan and Central Asia settled in the Deccan. Among these settlers there were scholars, poets, authors, Sufi saints, artists, craftsmen and merchants. They were received kindly by Bahmani kings and encouraged by high appointments and generous treatment. The Deccan became a second centre of Islamic culture, in which the Iranian element was predominant. Hence the architecture of the period turned Iranian in style. The third period which may be said to date from the decline of the Bahmani rule and the rise of the smaller States of Bijapur, Golconda, Bidar, Ahmadnagar, including Khandesh and Berar. During this period, Muslim culture became fully amalgamated with that of the indigenous population, and the rulers adopted the language of their subjects as their mother-tongue, and gave equal encouragement to local arts and architecture as much as they gave to their own. This period accordingly is found to be a fusion of Hindu and Muslim ideas in architecture. To the first period belongs the fort of Doulatabad, with its strong citadel, standing on a rock about 600 feet high.

Among the buildings of the second period is the fort of Parendah, said to have been constructed by Mahmud Gavan, the faithful Iranian minister of the Bahmani kings. This fort is considered one of the strongest in the Deccan. The early tombs of the Bahmani kings of Gulbarga, mostly built in the Tughlaq style, consist of a low dome, narrow doorways, decorated with blue enamelled tiles, simple and plain in design. But in the tombs of the latter period, we find the decoration has increased. Muhammad Shah Bahmani built two mosques at Gulbarga, known as the Shah Bazaar Masjid, with high stilted archways in the prayer-chamber and the Jumma mosque built in 1367 A.D. by one Rafi of Kazvin in the Iranian style, with stilted domes, narrow doorways and very wide arches in the interior. The court-yard of the mosque, unlike other places, is covered by 63 domes, besides others at its four corners. The dome over its prayer-hall is larger than the rest. During the reign of Firūz Shah, a Sufi saint known as Gesu Draz (long-haired, an epithet of Śri Krishna), who had been living at Delhi, arrived at Gulbarga and settled and died there. A mausoleum was built over his tomb, which is noted for its wide archway. The other tombs of the Bahmanis and their successors the Barid kings are in Bidar, with lofty and bulbous domes and facades ornamented with screened windows and colonnades and decorated with paintings in the Iranian style. Among these is the tomb of Ahmad Shah, adorned by a number of inscriptions in gold on a blue ground. The Char Minar (The Four Minarets) built by Ala-ud-din at Doulatabad is also ornamented in the Iranian style. Beside it is the tomb of Ala-ud-din himself. The college constructed by Mahmud Gavan with its mosque and library is an imitation of a college at Samarqand. It is about 265 feet by 180 feet in area, and is adorned with enamelled tiles. The Sola Khām Masjid (or Sixteen-Pillared Mosque), built in the reign of Muhammad Shah at Bidar, and the palaces still extant, though they have lost their original splendour, are imposing to a degree and attractive. As to the third period, the



THE GREAT MOSQUE, BIJAPUR

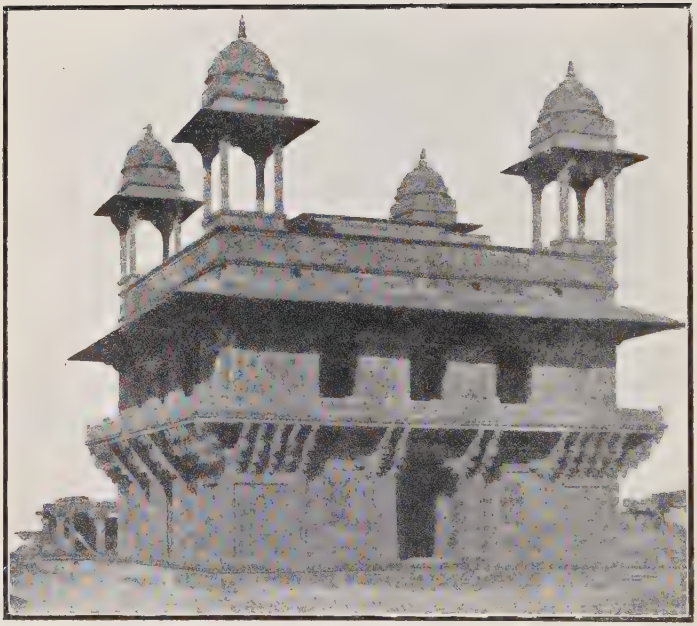
buildings at Bijapur are the best specimens. Among them is the fort and palace known as *Nauraspur*, founded by Ibrahim Adil Shah; also his tomb, with a large central dome with a tower at each corner and a number of smaller domes. The Lal Gumbad, which is the popular name given to the dome covering Muhammad Adil Shah's tomb at this place, is the second largest of its kind in the world, with four minaret-shaped octagonal towers of eight storeys, surmounted by elegant and beautiful domes, and is a masterpiece of Deccan architecture. The internal height of this large dome is 178 feet, with a cornice in the exterior about 83 feet high from the level of the surface ground, projecting 12 feet. The interior, pierced with an opening for letting in light from the walls, *has no parallel even in Europe*. The chief features of the mosque at Golconda and tombs are the stucco work and the close storeyed *minaret*. The domes here are of a peculiar shape with a narrow base. The mosque known as the Mecca Masjid and the Char Minar of Hyderabad are among the noted buildings of Qutb Shahi dynasty.

Moghal Architecture.

By the time of Sayyed and Lodi dynasties, Muslims were adapting themselves to Indian manners, customs, language and culture. They were gradually becoming more Indian in their habit and outlook, forgetting their past distinctions and possibly would have been absorbed by indigenous India, but for the invasion of the Moghals under Babar, who revived the Central Asiatic and Iranian culture and language in India, and once again not only westernized Muslims but even Hindus. Babar invaded India in 1525 and soon became master of Hindustan. A large number of Afghans, Central Asiatic Turks, Tajiks and Iranian adventurers followed in the wake of his conquest, and high offices were naturally filled by them. Indian society became divided in three classes: the highest, composed of Iranians and Moghals; the second, of Indian Muslims, and the third, of Hindus. Within a short period of four

years, Babar raised several buildings in different parts of Northern India and Afghanistan. Among these are the mosques he built at Panipat and Sambhal, with oval-shaped domes remarkable for their workmanship. Both of these mosques were constructed under the direction of an architect from Constantinople. Babar was succeeded by Humayun (1531–56), who, after a reign of ten years, was defeated by Sher Shah and had therefore to seek refuge in Afghanistan and Iran, where he passed fifteen years. In the meanwhile, his rival had done much service to India by reforming finance, constructing roads and shelters for travellers, and a number of important public edifices. Sher Shah's short-lived dynasty, while struggling for existence, left a number of beautiful monuments (including his own tomb), a splendid specimen of the Indo-Iranian style known, which in some respects is not inferior even to the Taj at Agra. Humayun built a mosque at Agra and another at Fatahabad in the Punjab, decorated in the Iranian manner with enamelled tiles. The style adopted by both Babar and Humayun was foreign to India. The style of Sher Shah and his few successors, though Muslim from the point of view of exterior appearance, shows clearly the effect of Hindu influence in the details of workmanship, specially in the construction of the doorways. Humayun was succeeded by Akbar, the greatest Moghal Emperor of India, who displayed a perfect genius for architectural taste. The monuments he has left are among the finest and the most worthy of study from an architectural point of view. His palaces, mosques, forts, *sarais,* bridges, mausoleums, tanks, roads, are all worthy of his august name. His policy of combining Iranian elegance and richness of colouring and ornamentation with the exactness and mathematical calculations of Hindu workmanship, made his buildings objects of admiration.[92] Fatehpur-

[92] Laurence Binyon writes: "Akbar's artists looked back to no struggling primitives behind them, but to the finished achievements, supreme in this kind, of the Iranian masters. And his patronage



THE DIWAN-I-KHAS, FATEHPUR-SIKRI

Sikri,[93] the capital of the Moghal Empire from 1569-84, was founded in the vicinity of the monastery of Akbar's favourite spiritual teacher, Shaikh Salim Chisti's monastery. The fort, built by Akbar immediately after the birth of his first two sons, Salim and Murad, at this new city, is considered a masterpiece of Indo-Iranian genius in architecture. Its southern gateway, the finest feature of the fort, is made of marble and sandstone, and is the highest and most perfect gate in architectural India, being one of the largest of its kind in the world. It is about 176 feet high from the ground and is conceived in the most splendid Iranian form, in a background of a rectangular court, with porticos surrounding it, small domes behind the parapet wall, and broad steps leading to its entrance. It was made the entrance to the mosque, as an Arch of Victory in commemoration of the Emperor's success in the expedition against Khandesh in 1601-02, just three years before his death, and it is really a triumph of Moghal architecture. The other building of Akbar is the mausoleum of Humayun, his father, near Delhi, built in the Iranian style, under Hindu influence. There is an absence of colouring here and the substitution of marble and a few other details, marking the change the Iranian style underwent in its adaptation. It is built on a plan which was afterwards imitated and perfected in the construction of the famous Taj at Agra. Its dome is of white marble, while the rest of the

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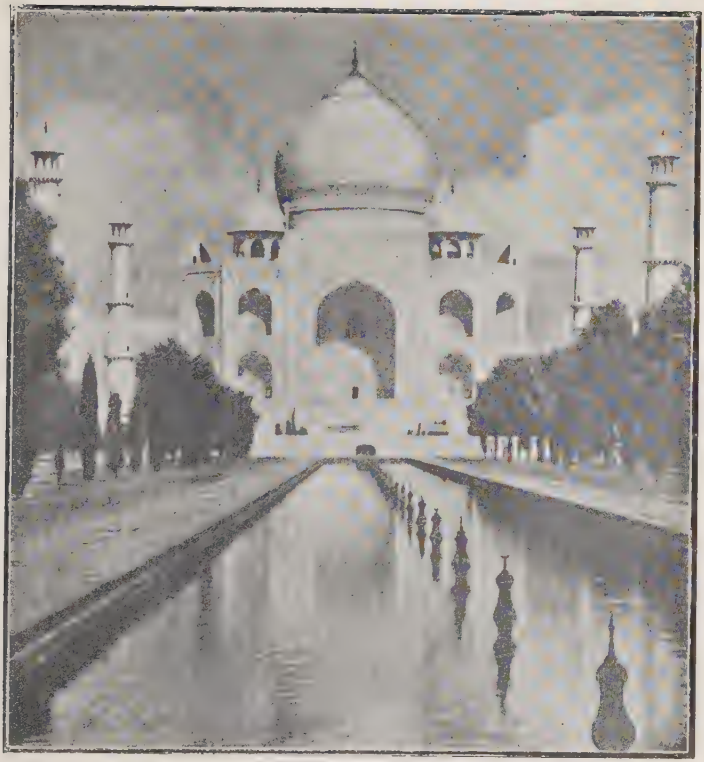
would have resulted in less of value had it not been for the example and opportunities it gave for revivals of the indigenous schools of Indian art in local centres. The Hindu element, after his death, came to infiltrate more and more of the Moghal school, while, outside the capital, provincial Rajas encouraged artists to give push to ancient native traditions. The whole Moghal school reflects Akbar's political aspirations : its aim is to fuse the Iranian, the Muhammadan, with the Hindu style."—*Akbar*, 76.

[93] Fatehpur-Sikri (the City of Victory), was begun about 1596 and took fourteen years to complete. On the great portal of the mosque referred to in the text is the famous inscription: "So said Jesus, upon whom be peace. The world is a bridge; pass over it, but build no house upon it."

building is in red sandstone inlaid and decorated by white marble. Its four corner cupolas and narrow-necked domes are magnificent in appearance. The great mosque at Agra also was built in the Iranian style; so also his palace named *Akbari Mahal.* The palaces at Sikandarah, the fort at Attock, and the celebrated Allahabad fort, which occupied forty years to complete worked by twenty thousand men, are also built in the same style. Jahangir, Akbar's son, though not so great as his father in administrative achievements, inherited all his father's artistic taste. Though his monuments are not so numerous as those of his father, they are all well built. Among them is the Emperor Akbar's mausoleum at Sikandarah, in planning which Jahangir himself took part. It was completed in 1612. It consists of five square terraces. The tomb of Itamud-ud-doula, near Agra, was built and completed in 1628 by his daughter, Nurjehan, the beloved wife of Jahangir. Its material is white marble decorated with five-coloured stones, surpassing in beauty of design even the buildings of Shah Jahan. The architecture of the Moghal period reached its climax during the reign of Shah Jahan, the greatest builder of palaces, forts and mausoleums among the Moghal emperors. He was gifted with a natural taste for æsthetics of every kind, including music, architecture and the fine arts, to which the prevailing long internal peace and amassed wealth encouraged him to engage in. He took up with avidity the work of beautifying his capital with magnificent buildings. Among these, the best is the mausoleum built for his beloved wife, the Empress Mumtaz-Mahal, the niece of Nurjehan. She died in 1631, and was buried here six months after her death. The work at the Taj Mahal commenced in 1631. Twenty thousand men were daily employed in the task of construction during a period of 22 years. It was completed in 1653. Before starting the work, the Emperor held a council of well-known architects and craftsmen, among whom were Iranians, Syrians, Central Asiatics, Hindus and, according to some writers, even Europeans. The plan was finally approved by the Emperor and

THE EMPEROR SHAH JEHAN



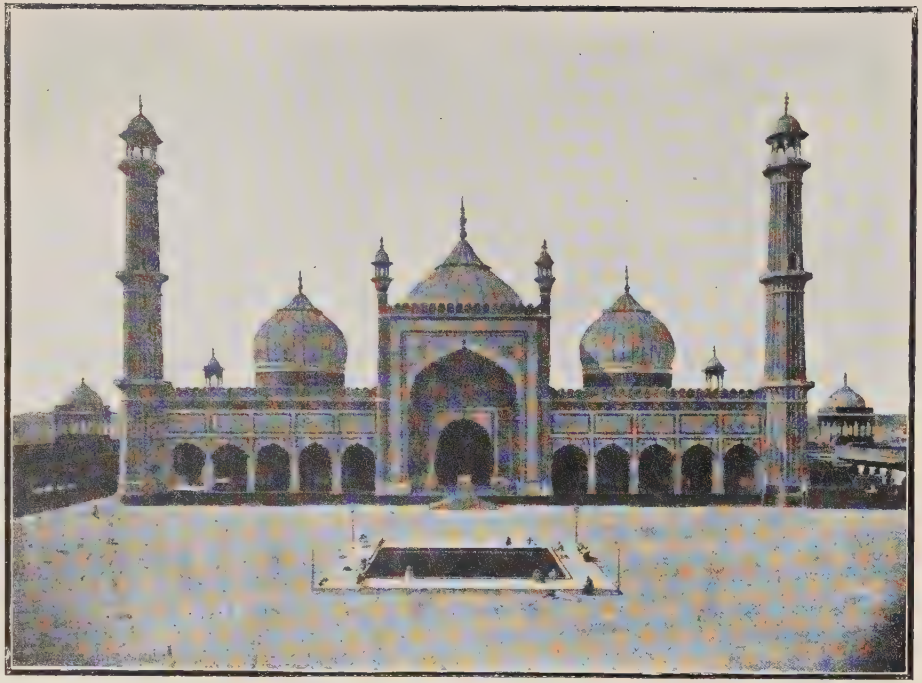
The Taj Mahal, Agra

the following men were appointed to complete the work:—Ustad Isa of Shiraz, the chief architect, assisted by his son Muhammad Sherif; Muhammad Hanif of Kandahar; Muhammad Saeed of Multan; Abu Turab, the master-mason; Ismail Khan of Turkey, as an expert in dome construction, assisted by Muhammad Sherif; and Kazim Khan, Pira of Delhi, the master-carpenter; Amanat Khan of Shiraz, the calligraphist, assisted by Qadre-Zaman ; Muhammad Khan and Rustum Khan; Chiranjilal, as inlay worker, helped by Chote Lal, Manu Lal and Manohar; Ala Muhammad, Shāker Muhammad, Bannuhar, Shah Mul and Zorawar for decoration work; and lastly Ramlal of Kashmir for designing the gardens. The general supervision was entrusted to Mir Abdul Karim Mukramat Khan. The whole building is a monument of beauty. It is an artistic and architectural achievement which belongs not only to India but to the whole world. The whole structure is conceived in the Iranian style, with such modifications as were needed for achieving greater perfection, especially in the use of marble and other precious stones in the work of ornamentation. It is built on a platform, 95 metres either way; in the centre is the great dome, rising 210 feet in height from the exterior, over the hall of the tomb. There are four other halls and pointed porches on the four sides. The hall containing the tomb is richly decorated. The whole building is surrounded with a beautifully laid out garden, terraces, pavilions, ponds and porches. The Moti Masjid (or Pearl Mosque) is another fine monument of Shah Jahan, built entirely of marble at Agra. The Idgah at Lahore, the fort and palace at Kabul, the palace in Kashmir, the buildings in Ajmer, Ahmedabad and Mukhlaspur, the forts at Agra, Delhi, etc., are other structures that belong to his reign. The next Emperor Aurangzeb, though blessed with a long reign, could not achieve the success of his father in architectural domain. Among the reasons for this lack of effort in architecture are:—(1) Internal political troubles and the weakened state of public finance. Aurangzeb passed twenty-six years of his reign struggling against

the Mahrattas and the Muslim rulers of the Deccan and exhausting both his energy and wealth, though he failed to gain anything substantial; and (2) His rigidly orthodox view of Islam which prevented him from expending any part of the income of the State on the construction of public buildings other than mosques. He built a mosque at Lahore in imitation of the mosque at Delhi, which was completed in 1674. His daughter Princess Zinut-un-Nisa built a mosque at Delhi. The Emperor also added minarets to the mosque at Benares.

After Aurangzeb's death, political confusion and anarchy ruled in India. The Moghals lost their power and the new States that supplemented it had neither the internal peace required nor the cultured taste in them to induce to engage in the work of construction. The tomb of Safdar Jung, Nawab of Oudh, was built in 1756, during the reign of Alamgir II, in imitation of the mausoleum of Emperor Humayun, though vastly inferior to it in every respect. The buildings of the Nawab of Oudh and the Nizams of Hyderabad were bulit in a mixed style, a conglomeration of the old style and modern ideas. In 1765, Haidar Ali, a soldier of fortune, not only established himself in Mysore but also defied the power of the British in the Deccan. After an unusually active military career of seventeen years, he died in 1782. He was succeeded by Tippu Sultan, his son, who continued the warlike policy of his father but in the end lost his throne and life. A notable monument of their time in the Mysore State is the tomb of Haidar Ali, at Seringapatam, a square building with a verandah on four sides, resting on black stone, and the roof covered by a well-shaped dome; adjoining it is a mosque with five minarets. There is another mosque, also at Seringapatam close to the famous Hindu temple there, which has lofty minarets. A more interesting building in the same locality, with some paintings in it, is the Darya Doulat. The palace of Tippu Sultan is no longer in existence.

From what has been enumerated above, the broad inference follows that the architectural debt of Europe and India



THE JUMMA MASJID, DELHI

to Muslims is substantial. They borrowed much from Europe and India but they also improved a great deal what they borrowed. Europe borrowed the pointed arch, the use of the cusps, the bar-tracery in windows, and several other architectural innovations. The Muslim contribution to Indian architecture is to be seen in the use of bulbous domes, arches, calligraphy, geometrical patterns, wide arches, grandeur and simplicity in design, etc.

Muslim Architecture in China and Malay Archipelago.

In China and Malay Archipelago Muslim buildings are in the indigenous style. Muslims in these areas adopted not only the architecture but also the dress, language, customs and manners of the local inhabitants. Their mosques are not easily distinguishable from other local places of worship, except that there are no images in them and the prayer-niches in them face Mecca. Mosques at the seaports or on frontiers of Muslim countries in Central Asia or Chinese Turkestan form exceptions to this general rule. Thus, for instance, the mosque at Tsiuan-tschen, built in 1009 A.D. and rebuilt in 1310 by Shirazi, consists of a hall and resembles a Muslim mosque in the West. The mosque at Canton has a minaret, nothing like it being found anywhere in the interior of China. Other mosques in China are generally timber constructions in the usual Chinese fashion. Muslim mosques in Java look like ordinary buildings except for the distinction of a secluded minaret.

CHAPTER IX.

MISCELLANEOUS MUSLIM ARTS.

Calligraphy—The Early Scripts—Celebrated Abbaside Calligraphists—Development of Later Scripts—Iranian Types—Notable Iranian Calligraphists—Calligraphy in India, China and Malay Archipelago—North Africa—*Pottery and Glass*—Spain—Egypt and Syria—Turkey—Iran and Central Asia—India—*Textile Fabrics, Carpets, etc.*—Carpets—Silk and Carpet Industry in India—*Metal Work and Jewellery—Figure Sculpture and Lattice—Painting and Drawing*—Subjects of Painting—The Leading Artists—Behzad's Paintings—Mirak's Paintings—Qasem Ali—Sultan Muhammad—Ustad Muhammad—Mir Syed Ali—Raza Abbasi—Mirza Ali—Muzaffer Ali—Muhammad Zaman—Last Stage of Art in Iran—India—Humayun's Interest in Painting—Akbar's Paintings—Jahangir's Extended Patronage—Shah Jahan and Dara Shukoh—Effect of Hindu-Muslim Painting—*Gardens—Hindu Contribution to Muslim Arts and Sciences*—Exports to Arabia and Iran—Emigration of and Immigration into of Scholars—Indian Works translated into Arabic—Contact with *Yogis* and *Sanyasis*—Muslim Writers of the Moghal Period—Dara Shukoh's Works—Hindu Compositions in Iranian—Other Hindu Poets and Authors in Urdu.

The Prophet and his early companions did not approve the representation of living creatures in any form, but the Umayyad Khalifs, with their capital at Damascus, in Syria, restricted this religious injunction to the mosque and other sacred places. Their palaces were, from early times, adorned with figures. A good example of this attitude of theirs is to be seen in the palace built by Walid I in 712 A.D. The fresco on the inner front wall of this castle built in the desert known as Qusair-ul-Amra, was painted with the figure of the king, probably the Khalif himself seated on his throne with attendants on either side. There were also painted scenes of hunting, fishing, bathing and figures of Roman and Iranian Emperors. The same principle was followed by Arab rulers

in Spain, who ornamented their palaces with painting, representing human figures, both men and women. Even the Abbasides, the successors of the Umayyad, though more orthodox and pious in other respects, continued to decorate their palaces with Iranian silk carpet hangings on walls with pictures of kings, gardens, hunting scenes, etc. Thus the Muslim severity against pictorial ornamentation was relaxed from the very early period, though theologians and the orthodox classes continued to protest and to argue against the departure made. The rulers, however, could not introduce such decorations into the mosques and other public edifices. Muslim artists had therefore to devise a new plan by which they could introduce a substitute for them. This they found in the geometric patterns they evolved. *Quranic* inscriptions, foliage designs and enamelled tiles of various colours followed this determination on their part. This innovation, in their hands, rapidly developed and became a fashion not only all over the Muslim world but it passed over to other countries as well in Europe. It is one of the most notable contributions of Islam in the domain of architectural decoration.

Though it is beyond the scope of this work to give a detailed description of the growth and development of certain of the domestic and cultural arts among Muslim nations of the East and the West, a brief sketch will be found included under the following heads: (1) Calligraphy; (2) Pottery and Glass; (3) Textile Fabrics, Carpets, etc.

Calligraphy.

The earliest form of Muslim script is known as *Kufic,* which is supposed to have been derived from Anbar, or Hira, one a town and the other a tributary State of the Sassanian kings in Mesopotamia. Among the earliest Quraishid chiefs, who learnt this script, was Harb, son of Umayyad, the ancestor of the first three Umayyad Khalifs. Next to him were Abu Taleb, the uncle of the Prophet and father of the fourth Khalif, Ali; and Affan, the father of the

third Khalif. The Prophet himself, though considered to be unacquainted with either reading or writing, used to encourage his followers in the art of learning, particularly in writing. The word *pen* is found mentioned in the following passages occurring in the *Quran*, supposed to be the first revelation :—

Read and your Lord is most honourable, who taught (to write) with pen. Taught man what he knew not.

I swear by *nun* (inkstand) and the pen and what it is written (Chapter, LXVIII-I).

And every tree that is in the earth (if made into) pens and (not one) sea, but seven more seas (made into ink) to increase the supply, the words of God will never come to an end (Chapter, XXXI-27).

The Early Scripts.

Hence from the earliest times, Muslims had imbibed the idea of writing and beautifying their script. The first four Khalifs, including Hasan and his brother Husain, and a number of other companions of the Prophet, such as Moawiya and Yazid, the sons of Abu Sufyan; Abdulla, the son of Umar; Abdulla, the son of Abbas; Zaid, the son of Sabet; Marwan, the son of Hakam, were well known as possessing a good handwriting. The script adopted by the Quraish originally having been taken over from Mesopotamia, became known as *Kufic*, and was adopted in Muslim countries all through the Umayyad and Abbaside periods. In course of time, some improvements were effected by the addition of diacritical marks to distingunsh vowels and letters resembling each other. By the 7th century A.D., two distinct types of writing had come into existence. The one used on stone monuments and coins was angular in form; while the other used for writing on paper was of the curved or round cursive type. The distinction later became more clear. The angular or original *kufic* continued to be used until the close of the Abbaside rule, but it had become so deteriorated that it was in practice known only to calligra-

phists. By that time the *Nask* or round script had become common.

The lithic monuments of Asia Minor contain the round script from as early as the 7th century Hijra. The system to adorn the final letters in inscriptions with arabesquelike ending, had become prevalent from the 3rd and 4th centuries Hijra. Among the better known calligraphists of the Umayyad period were the following :—(1) Qutba, the son of Ubaidulla; (2) Khaled, the son of Hajjaj, who was the scribe of Khalif Walid; (3) Salim, the scribe of Khalif Hisham; and (4) Hassan Basri and many others, but the most well-known calligraphist of this period was Abdul Hamid, a Syrian convert to Islam, and the faithful secretary of Marwan, the last Umayyad Khalif. By this time Syria, Palestine, Egypt and the whole North Africa, including Spain in the West, and Mesopotamia, Iran and Central Asia in the East were included in the vast Muslim Empire. The subject nations of these countries, who were Non-Arabs and had embraced Islam, had adopted the Arabic language as the medium of their literary and scientific thought and the *kufic* characters as their script. Many fine buildings, such as mosques, palaces, *sarais,* etc., came to be built and following the example of past rulers, these had to be adorned with figures or other kinds of ornamentation. As places of worship, such as mosques and sacred shrines, could not be decorated with pictures, they had to be adorned in some other way. The use of passages from the *Quran* was selected for this purpose and soon became so common that there is hardly a mosque in the Islamic world which will be found without a fine inscription of incorporation of one or two passages from the *Quran* or reciting the names of God, or the name of the builder. Thus calligraphy became an important art, worthy of serious study. Calligraphists enjoyed a higher reputation and honour than painters, and most of them combined the study of painting with fine penmanship. The *kufi* script, with some modification, came to be developed in course of time into other types of handwriting, each having

a distinct name. Rules were made for the length, breadth and curves of letters. Iranian calligraphists who had developed, in the Pre-Islamic period, some notions of beautifying their sacred books, through the teaching of Mani, took a leading part in this laudable work. They became the promoters of the art of calligraphy and inventors of new types of writing. Ali, the son of Ubaida, is considered to have invented the type called *Raihani.*

Celebrated Abbaside Calligraphists.

The following were among the most celebrated calligraphists of the Abbaside period:—

(1) Ishaq, the son of Hammad (*d.* 154 A.H.) and his brother Zohhak; (2) Ibrahim of Seistan and his brother Ishaq; (3) Ibrahim Ahwal, also of Seistan; (4) Fazl, the Iranian Wazir of Khalif Mamun; (5) Ishaq, the son of Ibrahim; and (6) Abu Ali Muhammad, known as Ibn-e-Muqla of Baiza, in South Iran (885–940 A.D.) and his brother Hasan (881-950 A.D.), who are considered the most celebrated calligraphists of the Abbaside period. Ibn-e-Muqla invented or improved seven or eight types of handwriting, such as *raihan, sulus, naskh, tauqi, mohaqaq,* etc. Besides being the foremost of calligraphers in his time, he was well informed in Arabic literature. His fame spread as far as Mesopotamia and the Khalif there invited him to his court. Gradually he became the Vazir, but his end was as sad as that of his predecessors, Barmacides and the sons of Shal, who at first enjoyed glory and power, but finally lost everything including their lives. The Khalif ordered his hands to be cut, and not content with this cruel treatment, gave command for his execution in prison. (7) Ibn-e-Bawwab, a contemporary of the 25th Khalif of the Abbaside line named Al-Qader. (8) Abu-Abdulla Muhammad, the son of Ismail, known as Bukhari, whose great-grand-father Bardazyah, an Iranian Zoroastrian, had been converted to Islam, is known as Bukhari, the celebrated compiler of tradition, was also a calligraphist. (9) Abul Fazl of Khorassan

(*d.* 518 A.H.) improved the type known as 'Riqa'. (10) Abul Faraj, the son of Jauzi. (11) Abu Nasr Ismail Jauhari of Nishapur. (12) Abu Maali Nohas of Ispahan. (13) Ahamad, the son of Hasan of Seistan, the Wazir of Sultan Mahmud of Ghazni. (14) Abdul Hasan Rawandi, a contemporary of Mutavakkal, the tenth Abbaside Khalif. (15) Azad-ud-doula, a king of the Buvaihid dynasty who ruled in Central and Western Iran (338-372 A.H.). (16) Yaqut, the last great calligraphist of the Abbaside period, was a slave of Mostasam, the last Khalif. His devotion was so great to his profession that when Baghdad was captured by the Moghals and its inhabitants massacred, Yaqat took refuge in an old mosque, and found himself happy that he could write the most beautiful "Kaf" (the letter K) since he had started the practice of calligraphy. His writings are still extant in Turkey and Egypt.

Development of Later Scripts.

After the fall of Baghdad, the centre of Muslim art and civilization shifted to Egypt and India. At that time, both these countries were ruled by a succession of Emperors belonging to the Slave Dynasty. The *kufi* script had by then become so far deteriorated that it was substituted by other types of handwriting, particularly by that known as the *naskh,* specimens of which are still available in the inscriptions of the period. In the beginning of the 16th century, three great Muslim Empires came into existence, *viz.,* Turkey in the West, Iran in Central Asia, and the Moghal Empire in India. Under the great rulers of the Usman, Safavi and the Moghal dynasties, learning, arts and architecture were encouraged, patronized and flourished everywhere in Muslim dominions. Constantinople, Ispahan, Herat, Samarqand, Lahore, Delhi, Agra and Deccan became centres of Muslim learning and arts. In Turkey, the following types of scripts were used:—*taliq; naskh,* for copying the *Quran* and books in Arabic; *riqa,* for official correspondence; and *sulus,* for ornamentation.

The great Sultans, Salim, Sulaiman and Murad patronized learning and a number of Syrian, Egyptian, Spanish and Iranian artists and calligraphists found their way to the court of Sultans. Among these were:—Hamdulla (*d.* 1530) and Hafiz Usman (1699), two of the most celebrated calligraphists. Abdul Jabbar of Ispahan, who settled at Constantinople in the reign of Sultan Murad IV, copied at the request of his Prime Minister the *Shah Nama*. Mahdi Fikri of Shiraz went to Constantinople during the reign of Sultan Salim and copied several important works. Ibrahim Khan, who went to the court of the Sultan as Iranian ambassador, settled in Constantinople at the request of Sultan Murad and copied several valuable works.

Iranian Types.

In Iran, which may be described as the cradle of calligraphy, the number of calligraphists is so great that a complete list of them is altogether beyond the scope of this work. The art of good handwriting was cherished in Iran as late as the end of the 19th century, and there are still a considerable number of men well known for their fine penmanship. The zenith of Iranian art and calligraphy, however, was reached during the rule of the Timurids and the Safavids. The *kufi* script had become obsolete with the fall of Baghdad and had been replaced by the *naskh* and afterwards by *nastaliq*. These types, particularly the *nastaliq*, came to be developed highly in Iran, the shapes of letters came to be formed probably under the influence of the Pahlavi, the dominant pre-Islamic script of Iran, which continued to be used by Zoroastrian Iranians. The oldest known document in Iranian *taliq* is dated in 1011 A.D. This script, together with its sub-type *nastaliq*, became common since the Timurid rule. The other prevalent types in Iran and India were the following:—*Shikasta*, or broken, for private correspondence, which was difficult to read; *shafiā* introduced by Mirza Shafiā; *raihani* and *sulus*, which were used for decoration; *naskh* for copying the *Quran* or other works in Arabic.

Notable Iranian Calligraphists.

The most noted of the Iranian calligraphists were :—

(1) Ibrahim Mirza, a Safavi prince, noted for his learning, executed at the age of 24 in or about 984 A.H.

(2) Ibrahim Husaini, the son of Mir Imād.

(3) Abu Turab, of Ispahan.

(4) Ibrahim Mirza, the son of the Emperor Shah Rukh, who was Governor of Shiraz. He has left a valuable record of his administration, taste in architecture and penmanship.

(5) Amir Khalil Hirati, a contemporary of Shah Abbas the Great.

(6) Shaik Ahmad Shurawardi, master in the *naskh* type, copied as many as 33 copies of the *Quran* during his life-time.

(7) Ahmad of Meshad.

(8) Ahmad Mirza, the best known calligraphist in the *naskh* type. He had earned 60,000 Tuman through his penmanship. His writing on the walls of the palace of Chehel Sutun is still extant.

(9) Baisunqur Mirza, the son of the Emperor Shah Rukh, was a highly accomplished prince. He cultivated considerable interest in the arts, particularly calligraphy, in which he was a master of the *sulus* type of writing. He died in 807 A.D.

(10) Badi-uz-zaman Mirza, the last Timurid ruler of Iran, was a fine calligraphist.

(11) Behzad, the greatest Muslim artist of Iran, was an expert calligraphist.

(12) Bahram Mirza, son of Shah Ismail, was a musician and had considerable good practice in calligraphy. He died in 893 A. H.

(13) Sultan Ali Meshadi, known as the King of Calligraphers, was a contemporary of Sultan Husain, the Timurid ruler of Iran. He has left a large number of inscriptions in various mosques, tombs and other buildings of Herat. He died at the age of 63.

(14) Salim, an artist and calligraphist of the Timurid period.

(15) Shah Tahmasp, the second Safavid king of Iran, possessed a fine handwriting. He was master in the *sulus* and *naskh* types of writing.

(16) Mir Imād-ul-Hasani, one of the most celebrated calligraphists and a master-hand in the *nastaliq* type, in which none could excel him, flourished during the reign of Shah Abbas. His writings were sold at very high prices. His writings are found in widely distant places like Iran, India, Turkey and Egypt.

(17) Mir Ali Tabrizi, who lived in the early Moghal period, was one of the more famous calligraphists of his time. He invented or improved *nastaliq* type.

(18) Abdul Majid of Tālāqān, a master in the *shikasta* type of writing, is ranked among the four greatest calligraphists of Iran.

(19) Ali Raza Abbasi, Court calligraphist and artist of Shah Abbas the Great. As an artist and calligraphist, he has few parallels in the history of Iran. He was a native of Tabriz, settled in Ispahan, and soon became the favourite of Shah Abbas, who appointed him the head of his Court artists and calligraphists. He has left many inscriptions, done by himself or by his pupils, in mosques and other Royal buildings of Ispahan.

(20) Abdur Razzak, the nephew of the famous Mir Imād.

(21) Abdul Momin, a great musician and a fine calligraphist. He died in 646 A.D.

(22) Muhammad Raza Imami. Some of the inscriptions in the Royal palaces and mosques at Ispahan were done by him.

(23) Mir Ali of Herat.

(24) Mirza Shafiā, the author of the type of writing known after him as *shafiā*. He was a native of Herat. His style became popular for purposes of private correspondence.

Calligraphy in India.

The art of calligraphy in India, as elsewhere, is associated with painting and drawing. The best calligraphists of India were, in the majorty of cases, either of Iranian or Central Asian extraction. The Timurid Emperors were great patrons of art and learning both in Iran and India. Abul Fazl refers to eight types of handwriting current in Akbar's time. The *nastaliq* type, however, became popular in India. Among the leading calligraphists at the Moghal Court were:—

(1) Muhammad Husain of Kashmir, known as Zarrinqalam (possessor of a golden pen), was master in the *nastaliq* type of writing.

(2) Abdus Samad of Shiraz, an artist and calligraphist.

(3) Mir Hashem, a painter and calligraphist, who lived in the reign of Shah Jahan.

(4) Javahar-Raqam, a favourite of Emperor Aurangzeb. He was his librarian and calligraphist.

(5) Ali Ahmad of Delhi.

Besides Muslims, a few Hindus are also found among Indian calligraphists. Emperor Aurangzeb, though he did not encourage painting, was a patron of calligraphy. He and his sons wrote a fine hand and he maintained himself on the proceeds of the sale of the copies of *Quran* he prepared from his own hand.

China and Malay Archipelago.

The art of calligraphy is very common in China, but the Muslims of that country have left very few records in the Arabic script, the language common to Muslims throughout the world. There is an inscription in the *naskhi* character at the old mosque at Canton dated in 1350. In the Malay Archipelago, the Muslim script reached through the Iranians and the Southern Arabians, who had settled there and converted the inhabitants to Islam. The script in use is *naskh* and similar to the type current in Southern Arabia.

North Africa.

The Muslim countries, though united in the use of a common alphabet, have local peculiarities. The script used in North Africa and Spain was called *Kairawan*, where a college had been established, and which had become the chief intellectual centre in the West. The script found on the coins of the Aghlabids, who ruled at Kairawan, was different from the one current in the East. It was stiff and angular. The script used at Cordova (Spain) again was slightly different from the Kairawan type, by the roundness of its letters. In 1213, Timbuktoo became the intellectual centre of Africa. A college was founded in it and it continued to be popular for a considerable time. Four types of writing were developed in Africa, which went by the following names:—(1) Tunisian, resembling the Eastern script; (2) Algerian, in which the letters were pointed and angular; (3) Fasi, in which the characters were round; and (4) Sudani, thick and clumsy.

Pottery and Glass.

Iran, Egypt and Syria were noted, from very ancient times, as centres for the making of wall-tiles in colours and design. The best extant specimen, dated about 2,500 years ago, are from the palace of King Darius at Susa, now in a museum at Paris. Fragments of the same kind have been discovered in Egypt, Syria and Mesopotamia. During the Sassanian period of the Iranian history, this art flourished in Syria and Iran. It received a temporary check during the first few years of the Muslim conquest of these countries. But, as soon as the conquerors settled down to the task of quiet rule, they encouraged the industry and the local people revived it and worked on a large scale. The art of Muslim pottery extended from Spain in the West to Central Asia and India in the East. For elucidating the subject, the pottery of the undermentioned countries will be briefly considered:—

Spain.

The so-called *moresque* pottery was distinguished from the pottery of other Muslim countries by its design in which vine leaves, wild bryony and heraldic devices were employed. Among the early Muslim writers on this subject are Idrisi, the geographer; Ibn-e-Said (1244–1286); Ibn-ul Hatib (1313–1374); and Ibn-e-Batuta (1350). The earliest specimens are dated in the 14th century. The centres of this industry were Malaga,[94] a part of the celebrated Muslim State of Granada, and Valencia.[95] Malaga received great encouragement under the Nasirid dynasty. In 1337, Ahmad, the son of Yahya, writes of its golden and glazed pottery. The tiles and decorations in the famous palace of Granada were made in Malaga. The golden pottery of Almeria and Murcia were also well known. Among the extant specimens are two vases of Alhambra, considered to be among the most beautiful ceramic products of the West, and a dish with an Arabic inscription on it. Malaga lost its industry after the conquest of that place by Ferdinand in 1487. The Muslim State of Valencia was also noted for its beautiful pottery all over Europe. The industry at Manisis was an offshoot of Malaga. Drug pots and dishes, plates of all sizes, vases and other earthenware were made with Byzantine decorations or square *kufic* inscriptions, with the *Āfia* formula, meaning *prosperity*, a substitute for the sacred name *Allah*. In Arabic inscriptions, foliage, armoury, etc., were common. The colour in general was blue, ruby, violet, greenish or yellow. Christians, though they hated the

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[94] Malaga: An important Spanish seaport on the Mediterranean, 65° north-east of Gibraltar. The Muslim castle here was built *circa* 13th century, on the site of a Phœnician stronghold; *Malaca* of the Romans; it was an important city under the Muslim rule, down to 1487, when it was captured by Ferdinand and Isabella.

[95] Valencia: Another seaport of Spain, on the Mediterranean; 200 miles south-west of Barcelona, by rail; famous for its university; Valencia tiles are still famous; taken by the Muslims in 715 A.D.; Suchet captured it in 1812.

Muslim religion, appreciated their arts. It was remarked by a Cardinal that "they (Muslims) lack our faith, but we lack their craftsmanship".

Egypt and Syria.

Egypt and Syria were two countries which were noted like Iran and Mesopotamia for their glassware. Specimens of lustered pottery in North Africa, dated as early as the tenth century A.D., are extant. Fostat was built by Amir, son of As, the Conqueror of Egypt in 640 A.D. Kairawan in North Africa soon became another important centre of trade and learning in North Africa. In Syria, Racca, near Alleppo,[96] became a great centre for the ceramic arts. The excavations carried out here recently have thrown light not only on the pottery of Syria but also of Egypt and Iran. The other Syrian centre was Damascus, which has given its name to Damascus-ware in Europe. The so-called Damascus-ware consist of different kinds of pottery manufactured in the East and sold at high prices in the West. They exhibit the mixed influence of Syria, Iran and other Eastern countries. The ground is generally white, with brilliant colours, ornamented with floral or conventional designs. The Syrian manufactured glass bottles, vases, beakers,[97] etc., are found ornamented with coloured enamel and gold. These are considered to have been made by Syrian craftsmen as well as by Mesopotamian and Iranian settlers in Syria during the terrible invasion of these countries by the Moghals.

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[96] Alleppo: A town in North Syria; stands in a fruitful valley watered by the Kuweik; capital of a province; its fruit gardens are celebrated for their excellent plantations of pistachios; the city has numberless cupolas and monuments, clean, well-paved streets, and stately houses, all these making it one of the most beautiful cities in the East; till the discovery of the sea-route to India, it was a principal emporium of trade between Europe and Asia; an earthquake in 1822 devastated it greatly; it is still the principal emporium of the inland commerce of Northern Syria; the Jews here are a very wealthy community.

[97] Large drinking cups or glasses.

Specimens of Damascus-ware are found in the British Museum and the Palace of Louvre in Paris. Syrian glass was much appreciated and found a ready market in the West. Among other things, there are beakers with the figure of Mary, Christ, St. Peter and St. Paul. Traces of Chinese influence from the 14th to the 16th centuries are not restricted to Iran, but extend to Syria, Egypt and other Muslim countries in the West. The earlier enamelled wares contain human figures, but in the later ones geometrical and floral designs predominate. Among the extant specimens of Egyptian pottery are a large vase painted in luster and found at Fostat (near Cairo), dated about the 11th century; an enamelled bottle with an inscription, bearing the name of a nobleman, under the rule of the Slave dynasty in Egypt; and an enamelled bowl in green, blue and red. The Egyptian wares were noted for their rich turquoise, blue and yellow glazes. They knew that by adding lead oxide to a glaze, it can be used on vessels made of clay.

Turkey.

Turkish pottery was thought to come originally from Iran, but afterwards it was proved to be the genuine work of Asia Minor and the islands in the Greek Sea, such as Rhodes, etc. Its rise was under the Seljukid kings and they reached their highest development during the 16th and 17th centuries, when Western, Central and Southern Asia enjoyed peace and prosperity under the powerful and art-loving Emperors of Turkey, Iran and India. Turkish pottery, which was the work of local people who were subjects of the great Sultans, possessed a white body painted with strong, brilliant colours—blue, turquoise, green or red—outlined with black and other colours and glazed with an alkaline deep glaze. In some cases, instead of white, bright red or some other colour was given to the body. Turkish pottery was distinguished from the Iranian by its design and colouring, although in some cases the Iranian arabesque and floral scroll were the same as in the Turkish. For instance,

among flowers, the tulip, corn flower, lily, etc., imported from and known in Europe, were a Turkish peculiarity. Other Turkish designs were ships but rarely human figures. Glazed decorated tiles were used for covering walls in place of carpets which was common in Iran. Specimens of Turkish dishes, jugs, flower-holders, mosque lamps, etc., are numerous in Europe and Turkey. The tiles were manufactured at Nicæa, Kutaia, Damitoka, Lindus, Syria and several other places in Asia Minor. Turkish pottery deteriorated simultaneously with that of Iran from about the 18th century. Turkish bottles are decorated with the figures of birds and beasts on white or green ground. In Damascus, panels with remarkable natural luster and beauty, floral forms, such as tulips, roses, etc., were painted. Turkish pottery, particularly those of Damascus and Asia Minor, were influenced by Iranian designs and in their turn have influenced European pottery. Constantinople, Brusa and several important cities of Turkey were the centres of trade and manufacture of pottery.

Iran and Central Asia.

Iran and Central Asia were great centres of Islamic art and learning. Iranian pottery was the most valued in Muslim countries. It influenced both the East and the West, and itself has been influenced by Chinese craftsmanship. Iran became the home for glazed tiles, with the fall of the Babylonian and Assyrian Empires, whom the Achæmenians of Iran (558-330 B.C.) succeeded as world rulers. The earliest specimens are dated between B.C. 560 and 480. The centre of pottery in ancient times must have been in the south and even outside of Iran proper —in Mesopotamia—which became the seat of Iranian rule for a long period of over one thousand years. Iranian and Central Asian pottery were not inferior to that of China; they even surpassed China in their ceramic forms. The potters did not receive any regular training outside of their homes and their craft was carried on in accordance with family

tradition and common sense. The designs were noted for their delicacy, tenderness, harmony of colours and proportion. The post-Islamic history of Iranian pottery may be divided into three main periods, *viz.*, first, the Khilafat period, when the Arabs ruled in Iran; secondly, the period covered by the rule of the Samanids and the Seljukids; and thirdly, the period covered by the rule of the Safavids. Specimens of the first period are very few and show clear traces of Sassanian influence. In fact, the Arab Khilafat did not see any change in Iranian industry, the old Sassanian methods being continued. During the second period, the Khilafat declined and several semi-independent and independent Iranian dynasties came into being. The Samanid rulers of Transoxiana and East Iran were great patrons of learning and arts. The very few specimens of painting and other works of art of that period that have survived into our own times, show traces of Chinese influence, though it is not certain to what extent Iranians had set up intercourse with China in those days. The Seljukids, who followed Samanid and Ghaznavi rulers and established a great Empire, were also art-loving monarchs. Rei, not far away from the present capital of Iran, and Zanjan, were the two great centres of pottery. A dish, dated in the 12th century, is decorated with human figures in the dancing posture. The figures bear some resemblance to the Chinese features. Fragments of about the same date found in Central Asia, however, are distinguished by Iranian figures, in the absence of human or animal figures. In Iran, along with the glazed and painted, unglazed earthenware were also manufactured. During the Seljukid rule, that is, during the 11th and 12th centuries, beautiful earthenware with a white creamy body were made, specimens of which have been discovered. Decorative engravings are found admirably done in different colours—purple, green, blue and amber yellow. Rei remained the centre of pottery and lustered wares, till it was captured and destroyed by the Moghals. The earliest specimen found at Rei, dated in 1217, is a star-shaped tile

ornamented with spotted hares. Another vase dated in 1231, and few tiles (with star and cross) from Verāmin dated in 1262, have also been discovered. The double-headed eagle, which was the badge of the Seljukid rulers of Iran, afterwards became a blazon of the Holy Roman Empire. Human figures, animals, hunting scenes, etc., are the chief characteristics of Iranian decoration. In some cases, foliage also have been found adopted. After the destruction of Rei, Sultanābād,[25] a city in west Iran, and Verāmin became centres for pottery. Specimens of jugs, jars, vases, as usual with human figures and animals and *kufic* characters with coverings of glazed tiles coloured in dark or turquoise blue, were common. The figures are painted in black outline. The establishment of the Moghal rule which began with the wholesale massacre of human beings and the destruction of cities, opened to the Iranians and Central Asiatics the way to the Chinese Empire. The new settlers became common subjects with the Chinese Moghal rulers whose Empire extended from the Pacific Ocean covering the whole of the Chinese Empire, Siberia, Central Asia, Iran and Russia up to Hungary in the West. By the mutual intercourse between China and Iran and Iran with China, Iranian arts revived, but this time more under Chinese than under Western influence. In some cases the figures of dragons, lotus flowers and Chinese physiognomical features are found.

Moghal rule was followed by the rule of their kinsmen, the Timurids, who were responsible for the future fuller development of art and industry during the Safavid rule, which is considered the golden period of arts in Iran. During the 16th century Iranian craftsmen were considered the best in the domain of decorative designs and colour, and for possessing a sense for forms appropriate to clay. Iranian wares were shaped from different mixtures decorated

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[25] Sultanābād: A town in the west of Iranian-Iraq, and capital of the province, with a famous carpet manufacturing industry.

by human and animal figures, plants, such as the cypress, etc., conventional borders and Arabic inscriptions. Drawing was in outline with brown and black. Chinese influence continued during this period also, but the human features gradually became more Iranian and less Mongolian. Iranian pottery reached its zenith during the reign of Shah Abbas the Great (1587–1629), who had a passion for encouraging trade and industry in Iran. He had invited or encouraged a number of merchants and artists, both from Europe and China. These foreigners became teachers as regards their own designs and pupils in learning what new designs they could find in Iran. It is not surprising therefore we find Chinese porcelain of this period painted at King-La-Chen, with blue decoration in the Iranian style. The finest work in Iranian pottery belongs to the Seljukid and Timurid periods (11th to 14th centuries) though its greatest development took place between the 15th and 17th centuries. Owing to the similarity of designs and workmanship it is difficult to definitely distinguish between the products of Syria, Iran and Egypt. All more or less follow the same design, but the richness of colour and harmony and human figurine with hunting scenes might be considered as Iranian peculiarities. The remains of earthenware discovered in Rei and Egypt in many cases are in deep and light green and turquoise glazes containing lead and copper. Bowels, dishes and vases are ornamented with geometrical patterns or arabesque. Iranian porcelain was made by mixing glass and pipe-clay, covered with soft lead glaze. It was manufactured in the form of bowls, saucers, dishes and other vessels coloured in delicate green or Iranian blue ground, in some cases decorated with lustre patterns. The decoration was affected with a colour produced by re-heating the finished glazed pieces at a low temperature. Among the early specimens of Iranian lustre are the tiles which decorated the mosques and the walls of public buildings. Besides the figures of men and animals, among which the hare and the deer are common, figures of women

mounted or on foot, conventional foliage and arabesque have been discovered. The designs are mostly on the lustred ground, relieved by curves, dots and small scrolls. The art of pottery was the pride of Iran since the 5th century B.C. or even earlier and its manufacture continued with great success during the Parthian and Sassanian periods of rule. The beautiful figures on arches and the colours on the tiles discovered at Susa show the remarkable workmanship of the Iranians in giving a metallic glint or lustrous sheen to the tiles manufactured by them. A few jars and bowls found from the Ash-hills at Urumiah[26] (North-West Iran) and the fragments found in Gilan and Talish are considered to be much older than the Achæmenian rule. In the *Avesta,* pottery is, among the few arts, mentioned. Among the Parthian remains discovered at Warka is a slipper coffin made of green glazed ware and decorated with human figurine. Sassanian sculpture at Taq-Bustam contains beautiful flower patterns, which must also be set down to the Iranians. Among the ruins of ancient *Ateshkadah* (fire temples), near Ispahan, fragments of jars, bricks and earthenware vessels of the Sassanian period have been discovered, containing decorative figures and markings. The philosopher-poet Umar-e-Khayyam who frequently draws his illustrations from the life-work of a potter shows how common the art of pottery had become in his time. The manufacture of glass was also an ancient art in Iran, though in this industry the progress achieved was not impressively great. It has been mentioned in the *Avesta (Vendidad, VIII–85)* as *Yamo-pacika.* Specimens of glass made in ancient days have been discovered. Glass vials

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[26] Urumiah : More properly *Oormeea;* a town in the province of Azerbijan, 10 miles west of the lake of Urumiah, and S.-W. of the Caspian Sea. It is said to be Zoroaster's birthplace, and the seat of a Nestorian Bishop. The lake (4,500 feet above the sea) measures 90 miles by 25; contains numerous islands; has no outlet, but many feeders, some 80 to 150 miles long; is intensely salt; and is only 12 to 40 feet deep.

were found in the Warka ruins, while the glass portions of the gold-enamelled cup of Khusroe II, known as Parviz, are valuable as evidence of the flourishing condition of that industry. Glass vases, bottles, jars and urns of a bluish colour of different periods have been found in different parts of Iran. Despite what we can infer from these remains, Iran cannot claim a high place in glass manufacture. Syria was another centre for glass manufacture. The colour of Iranian glass is in some cases bluish-green, brownish-yellow, purple and white. Bottles are made in various shapes, the most common being with twisted necks, and round or square bodies. Glass work to-day in Iran compares rather poorly with the improvements so evident in the West.

India.

Glazed tiles found in India had their origin in Iran and Central Asia. There is evidence to believe from the excavations of the Kanishkan period that this connection between India and Iran is much older even. This does not, however, mean that the arts were not practised in India prior to the advent of the Muslims into it. During the 10th and 11th centuries, the country round Khorasan (or East Iran), extending as far as Ghazni in the East, became the centre of the Samanid, Ghaznavid and finally the Seljukid power. Learning and arts were encouraged. The influence of Khorasan extended in the east as far as Samarqand and in the west to Baghdad. During the Ghaznavid rule glazed tiles became most probably a fashion in Ghazni. Though at first it was used by Muslim governors and nobles in the Punjab, during the period of the Timurid Emperors, their larger use in Indian buildings became common. Tiles of this kind made in India were, however, inferior to those made in Iran from the points of view of beauty and colour. Among the earliest specimens found are tiles of the key pattern in white and dark blue ground, found in the tomb of Baha-ul-Haq at Multan (1264-1286). The tomb of Rukn-ud-din, the grandson

of Baha-ul-Haq, also contains glazed tiles with panels of white ground. The Tantipani and Lotan mosques in Gaur, Bengal (1475 and 1480), are also decorated with glazed tiles. So is the palace of Rāja Mān Singh at Gwalior. Its outside wall is covered with the green painted tiles. These tiles were called Kāshi, from Kāshan, a city to the south of Teheran. They are found in the mosaic form on the tombs of Sher Shah and Humayun. They continued to be used by Emperor Akbar and his first three successors. The tile pictures inlaid in the walls of the fort at Lahore are among the most remarkable of tile works extant in the world. These are inlaid to a length of about 497 yards and a height of 17 yards, representing the polo game, elephant fights and other sporting scenes. The mosque of Lahore, built by Nazir Ali Khan, contains the most beautiful type of Kāshi tiles, still in good condition. The Chini-ka-Rauza in Agra, built during the reign of Emperor Aurangzeb, was also covered in Kāshi tiles of blue, green, orange and other colours. The use of Kāshi tiles continued in India till the end of the 18th century, when the adoption of modern European styles of building caused a decline in its use. There were several places in India, noted for the manufacture of glazed tiles, such as Multan, etc. Glazed earthenware and tiles made in the Punjab, belonging to the 17th century and possessing human figures and hunting scenes, show traces of Iranian influence. The elephant, humped bulls and Indian floral designs are peculiar to India. The tile decoration in the Dabgir mosque and in the Mirza Jan Beg mosque, in Sindh (1509), are coloured in deep blue and pale turquoise blue on a white ground. They resemble those used in Multan.

Textile Fabrics, Carpets, etc.

During the height of Islamic power, Muslim traders and craftsmen were, without distinction of creed or nationality, scattered through the different parts of Europe, Africa and Asia, from Spain in the West

to China and the Pacific Islands in the East. Christians profited by partnership with Muslims as traders on land and overseas, and both were willing to pour their wealth of workmanship and experience into Europe. Muslim trade was under the control of the rulers and depended upon them for its protection and development. There was no organized system for collecting funds or joint trade or forming independent trading companies so common in modern Europe. Trade primarily depended on the strength and favour of the rulers. The textile products of Asia Minor, Syria, Iran and Central Asia were in great demand in Europe, where these articles, particularly silks and carpets, were greatly appreciated and purchased by nobles, kings and the clergy. A number of Europeanized names for the Eastern products are witness to this fact, such as *muslin* (from Musul in North Mesopotamia); *damask* (from Damascus); *baldachini* (from Baghdad); *cotton* (from Arabic Qutn); *fustian* (from Fustat, in Egypt); *taffeta* (from the Iranian word *Tafta*); *tabis* (from *At-tabic,* name of a silk manufacturing family in Baghdad), etc. The import of silk from the East to Europe was so extensive that Western workmen and traders thought it worthwhile to manufacture and compete with the Eastern exporters. Baghdad was one of the centres of silk industry, but after its fall, the way to China was opened, and a colony of Iranian and Central Asiatic Muslims was formed in China. Among those who emigrated to China were statesmen, military leaders, theologians, traders, and craftsmen. The last of these joined the silk weavers of China and between them produced the best quality of silk known to the East, a quality that was highly appreciated in Western countries. Iran was noted for its carpets and textiles from early times, dating back to the Achæmenian dynasty (B.C. 558–330). According to the Greek writer on the tomb of Cyrus the Great,[27] the finest carpets were in use in Iran. From 120 A.D.

[27] Cyrus the Great (or the Elder) was the founder of the Iranian Empire (B.C. 560-329); became master of all Western Asia; a man

the silk trade between China and Europe fell into the hands of the Iranians. The Romans, who were the rivals of the Iranians, tried to find a direct route for trading with the East through the help of the King of Abyssinia, who professed the Christian religion. Having proved not quite successful in this attempt, Emperor Justinian despatched two Iranian Christian monks to China. They succeeded in learning all about silk rearing and manufacture of silk, and returned to Rome to disseminate what they had learnt. Once again they were sent to China. This time they took home a quantity of eggs concealed in the hollow of their bamboo sticks. During the Sassanian period, trade rivalry was keen between Iran and the Roman Empire. Iranians had silk looms at Madāyan, situated to the south of modern Baghdad, Tabriz and other places in Iran. The Romans also had centres at Damascus and other places in Syria. When these cities were captured by the Arabs, the silk indusary continued to flourish under their rule at Baghdad, Alexandria, Aleppo, Damascus and Tabriz. Afterwards, Sicily also became an important place for Muslim silk trade. Iran being well situated as a highway between the occidental and oriental countries, and sea voyages being considered dangerous and risky, the route through Iran continued to remain the caravan route from Egypt and Syria, carrying goods to India and China, and among the articles of trade thus carried on, silk was the most important. The Iranians showed a cultivated taste in textile designing. Birds, trees, mythological animals and the like continued to be introduced as decoration during the rule of Muslim Arabs as well. There are specimens of Sassanian silk in many of the European museums and churches. The ground colour in some cases is found to be plain green, said to be the Royal Sassanian colour, and adopted later by the Sayyeds

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of great energy and generosity; left the nations he subjected and rendered tributary, free in the observances and the maintenance of their institutions.

(descendants of the Prophet through Fatima his daughter). The Iranians, after their conversion to Islam, retained some of their old customs. Among these was the use of the pictorial art, which continued to be followed and made use of at every turn possible and in every possible place except in mosques and shrines. The history of Post-Islamic textile art may be divided into the following periods :—Under the Arab Khilafat in West Asia, North Africa and Spain; trade and industry reached its zenith during the Abbaside rule in Iran; in Africa during the Fatemid rule; and in Spain during the Umayyads and other Arab dynasties. The earliest specimen of silk known is in the palace at Louvre in Paris. It was woven in the tenth century in a city of the Khorasan Province. Its design clearly shows traces of Sassanian style. There is also another piece of silk, dated in the 11th century, containing animal figures, and several pieces discovered in the ruins of Rei (near Teheran), dated between the 11th and the 12th centuries, when the Seljukids ruled over Iran. These show a slight change in design, being an improvement on the older one. The Mongol invasion under Chengiz, though a great calamity to the culture of Islam in one respect, it at least offered as compensation by opening up the way to China. As already stated, a number of Muslims from Iran and Central Asia went over to China and settled in that country. The Timurid princes, who were successors of the Chengiz dynasty in Iran, were great patrons of arts and industries. Under their rule, the industry in the East revived. The old designs were given up and new patterns, under Chinese influence, became the fashion of the day. The Safavids followed the policy of Timurids but their contemporary rulers in India surpassed them in patronising arts. A variety of silks and velvets were manufactured in Iran and exported to the West. The centres of weaving the industry were Yazd, Kāshān (where velvets were made), Rasht and Ispahan. All these cities are still noted for the manufacture of cotton, woollen and silk goods. The designs

were the same as before, with changes in dresses and in the features of men and women, which became more Iranian and less Chinese. The common figures for ornamentation were scenes taken from court and hunting scenes, gardens with cypress trees and flowers such as the tulip, rose, iris, hyacinth, etc. Among the animals, the gazelle, hare, leopard and parrot were common. The head dress was the same as worn during the reign of Shah Tahmasp and Shah Abbas the Great. The romantic stories of Khusroe II, his queen Shirin and his rival lover Farhād, Majnun and Laila, were also illustrated from the romantic poetry of Nizami. Colours were various and the use of the metal thread was the fashion. In embroidery, Muslims in Syria, Iran and India had made considerable advance. The Iranian type in embroidery was marked by elaborate geometrical patterns. The other articles for which this period is noted, were curtains, bath mats with floral designs in coloured silks exported to India and Europe, and printed cotton known as *Qalam-kā* (the work of the pen) which was introduced by Iran into different parts of India; also, embroidered women's trousering known as *Naqsha,* with floral patterns.

Carpets.

The exact nature of the Pre-Islamic Iranian carpet is not known in any detail. The industry in Iran is as old as the time when the *Avesta* was composed. According to Herodotus and other Greek writers, Iran was famous for the production of articles of luxury, in which the carpet was included. The garden carpet of the Sassanian King Khusroe I, woven in about the 6th century A. D., (which was plundered with the treasure of Sassanian kings and brought to Medina by Arab conquerors), was considered a masterpiece of its kind. The fineness of the Iranian carpet was well known in the Roman Empire. The chief characteristics of Iranian carpets was the perfection of the harmony of colours, design and workmanship. During the Khilafat of the Abbasides, the carpet industry was revived and patronized by the Khalifs, who, following the Iranian

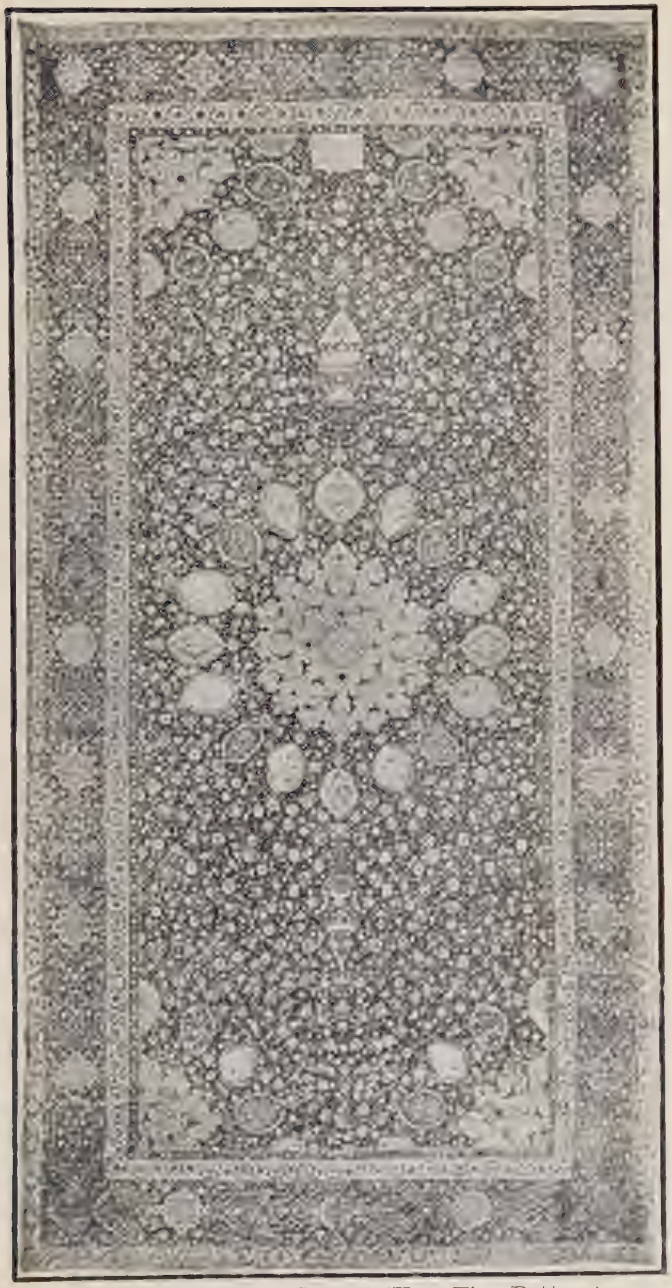
LINEN PRAYER CARPET—FLORAL PATTERN

custom, used to adorn their palaces, floors and walls with carpets. In shape, there was a great variety, from a tiny piece of 1½ square foot to a length and breadth of several yards. Oblong was in general the shape, but square and rectangular shapes were also in general use. The colours were rich and deep in tone. Blue or crimson ground was preferred. Yellow-reds, white, green and brown were few. The material used was wool and cotton but silk carpets with gold and silver thread were woven to special orders received from the nobility. The design was generally based upon imaginary floral motives, geometrical patterns, figures of men, of animals, birds, gardens, trees, flower beds, paths, ponds, hunting scenes, pictures of legendary heroes, kings, nobles, ladies and other objects which appealed to the human imagination. The two ends of a carpet were made up of borders. Some contained a form of the vase in the centre. These were called *vase carpets.* The centres of the Iranian carpet industry were Ispahan (noted for its animal design), *Joshagan,* of the vase type, Kirmanshah, Qum, Ferahan, Kurdistan, Kirman, Herat and Khorasan. Baluchi carpets are rough but strong. They are exported to India. Carpets in modern Iran (as in ancient days) are used not only for covering the bare ground but also as decoration hangings on the walls. The present Shah, Raza Pahlavi, is a great patron of the carpet industry and his Government are trying to preserve the integrity and prestige of Iranian carpets. Soft, white and coloured felts for mats, head dress, cloaks and saddle are made in Iran, Central Asia and Turkey. The word *nemata* (*Vend.* III-1) is in modern Iranian *Namad* (felt). It is made everywhere in Iran, particularly at Hamadan, Ispahan and Yazd. Shawls, richly embroidered with elaborate designs, are made at Kirman and other places in Iran. Carpets made in Asia Minor (Usak), Syria, Afghanistan and Central Asia and North-West India are of the more orthodox type, having geometric patterns and angular forms or some other symbols, excluding human figures.

Silk and Carpet Industry in India.

Muslims though they did not introduce the manufacture of silk into India, influenced its ornamentation. For instance, the *Kimkhab* of Ahmedabad and Benares possess a mixture of Indo-Muslim designs. As the Arab rulers of Spain invited and introduced colonies of Iranians and Western Asiatics, including, perhaps, Indian craftsmen to help them in their architecture, the Muslim rulers of India, specially the Timurids, encouraged Central Asiatic and Iranian workmen to assist them in carrying out various works of art, industry and architecture. The principal centres of the silk industry in India, worked both by Muslim and Hindu workmen, were many. Amritsar and Multan, for instance, imported raw silk from Khorasan and Bokhara and manufactured silk fabrics of very fine quality. The other places were Bhawalpore, noted for its Damasked silk[28]; Peshawar, Kashmir, where all kinds of silk goods were manufactured; and Murshidabad, Benares, etc., whose fabrics are still famous all over India and outside of it. At present, fine silk goods, though less in demand than the imported varieties from Europe and China, are manufactured both in the North and South of India. Raw silk was until recently imported into South India from Bokhara, Khorasan and Basra, but now Chinese and Japanese competition has succeeded in killing the import trade in Central Asiatic and Mesopotamian raw material. The history of the Indian carpet industry is traced back to Iranian origin. The Moghal Emperors were responsible for giving encouragement to it in Northern India. The designs and even the weavers were either Iranian or Central Asiatics, but in India, owing to climatic conditions, this industry did not

[28] This kind of silk takes its name after Damascus; it signifies a fabric of various materials, of silk and linen especially, ornamented with raised figures of flowers, etc., hence pink colour, like that of the damask rose.



CUT PILE PERSIAN CARPET (Very Fine Pattern)
(*Known as the Holy Carpet at Ardebil Mosque*)

develop to its perfection. Several centres for carpets were established and worked both by Hindus and Muslims, such as in Kashmir, Punjab, Sindh and Agra in the U. P., Mirzapur, Jubbalpur, Malabar, etc. The Indian damascened work or art of encrusting one metal on another, such as gold and silver on iron, steel or bronze, took its name from Damascus, where it was done to a high perfection. In India, it is called *Kuft* (hammering) work by Muslims. It is in vogue in various parts of India, specially at Bidar (H.E.H. the Nizam's Dominions) and hence it is named *Bidri* work. The celebrated Chintz of Masulipatam possess designs from life and flowers. Mixed silk-cotton goods, known as *mushroe* (lawful) and *sufi* (Sufistic) made in India, show traces of Muslim origin. They were made to the special order of the Muslim orthodox, who could not use pure silk, being forbidden by tradition from the days of the Prophet. Indian silk was also exported to foreign countries. According to the French traveller Tavernier, Kasim Bazar silk, like that of Iran, was yellow, but they bleached it with a lye made from the ashes of the plantain tree. The most prosperous period of the Indian industry during Muslim rule was during the reign of the first six great Moghal Emperors. In Iran and Turkey, the industry flourished during the reigns of the wise and powerful kings of the Safavid and the Ottoman Sultans.

Metal Work and Jewellery.

The history of Muslim arts in metal work may be divided into two divisions, *viz.,* Pre-Moghal and Post-Moghal. In the Pre-Moghal period, Greek, Byzantine and Sassanian influences are predominant, though in the reign of the Seljukids and even the Samanids, the Chinese types of figures seem also to have crept into Central Asian and Iranian art. The Post-Moghal period is noted for Chinese influence in everything, for example, in the features of men and women, dress, landscape, etc. By the establishment of the Turkish power in the West, the

Safavid in the East and the Timurid in India, features of the genuine native type became predominant.

The Muslims of Spain were noted for the manufacture of fine swords and iron keys. A wooden casket in the Cathedral at Geneva contains silver gilted carvings made for the Khalif Hakim (961–976 A.D.) by one Badr of Cordova. The Fatemid Khalifs of Egypt were noted for hoarding large quantities of iron, golden and silver utensils, such as inkstands, chess-men, parasol-handles, vases, golden trees with buds made of gold and ornamented with jewels, etc. Nasir Khusroe, the Iranian philosopher and poet, gives a description of the furniture of the Fatemid palace in his work entitled *Safar Nama*. With regard to the throne, he writes that its beauty as a work of art was beyond description. Specimens of early copper utensils are extant in sufficient numbers to enable us to gauge the merits of their makers. Among these is a large griffin (in Compo Santo at Pisa). Its neck and back are engraved, the back showing a covering decorated with round spots; its border containing *kufic* inscriptions; while on its legs, we have engravings of lions and falcons. It is a beautiful specimen of Muslim art. A brass ewer (now in the British Museum) contains carvings of geometric patterns, flowers, and figures of men and women in various poses, for example, a king holding his court, a person hunting, riding on horse, drinking wine, or playing on musical instruments. Sassanian influence in the matter of figures and Chinese in features are predominant. An inscription at the lower end of its neck gives the date 600 A.H. or 1232 A.D. The ewer was made at Mosul (in north Mesopotamia) which had a copper mine in its vicinity and was known for its copper vessels. A writing case (also in the British Museum), dated in the 13th century is inlaid with gold and silver and decorated by the 12 signs of zodiac and the seven planets with a human-faced sun in the centre. Other metal works include candle-sticks, dishes, mortars, celestial globes, astronomical instruments, *Quran* boxes and astrolabes made in Muslim countries and exported to Europe.

Among the early-made astrolabes is the one made by Ahmad, the son of Ibrahim of Ispahan, and Mahmud in 984 A.D., now at Oxford. The earliest specimens of Iranian metal work are the silver dishes made during the rule of the Sassanian dynasty. These are decorated with hunting scenes and the winged dragon, with borders of leafy scrolls or joined hearts. In some, the ground is plain, containing an animal figure in the centre. The ewers are decorated in the same manner with, in some cases, what seem Grecian figures and, in others with what resemble Chinese figures. King Khusroe II of Iran, in the relief at Taq-e-Bastam, near Kermanshah, is wearing a robe with the figure of a winged dragon, which must be what appears in the Sassanian Coat-of-Arms. The story current among Iranians is that the serpent (or winged dragon) guards the hidden treasure. This explanation may have some reference to the Sassanian Coat-of-Arms or badge, in common use all over the East. Bronze ewers of the Sassanian period are also found in different parts of Europe and Western Asia. During the early days of Islam, the Sassanian style persisted and therefore metal utensils of the early Islamic period cannot be easily distinguished from those of an earlier period. But the shape undergoes gradual change. Ewers of the tenth century A.D. possess handles on their bodies and not at the top as in the Sassanian period. Sometimes they are made in the form of animals. Ewers and candle-sticks were ornamented by figures of birds or beasts round the rim or the body. Bronze vessels of the 12th century (Seljukid period) were engraved with arabesque and animal figures and *kufic* inscriptions in all parts of Iran, from Hamadan in the West upto Samarqand in the East. The inlaying work was done on copper, silver and gold. Gilding was added to heighten the contrast between the surface and the decorated portion. The vessels made in the Seljukid period are noted for the beauty of their designs and form. The human figures on some vessels seem to wear Arabian costumes, with turban, girded with *shawls,* while the language used in the inscriptions is Arabic, though

the makers were Iranians. All this shows the extent of Arab influence during the early days of the Abbaside Khilafat. As artists and craftsmen used to travel to distant countries under Muslim rule to seek their fortunes, there was constant interchange of such men from one country to another. The majority of such adventurers belonged to Spain in the West and to Iran, including Central Asia in the East. Hence it is difficult to ascertain the nationality of unknown artists entirely from what they have left behind them. During early Moghal rule, activity in metal work ceased. Perhaps it was due to the migration of a large number of workmen who, to save themselves from the massacre of the Moghals, left for India and Egypt. But the rule of the Timurids in Iran helped towards the return and resettlement of a few of these, especially those who could afford to do so. Arts and industries revived, there was activity in all directions with a change in the form and style of the decorations employed. The figures throughout the Timurid period and the beginning of the Safavid rule are distinctly Chinese in features and dress, graceful with long, flowing robes, small eyes and mouth, slender feminine bodies, and a new head dress. Even the landscape is Chinese. The only unchanged subject is the exhibition of the court and the hunting scenes and the illustrations taken from the romantic poem of Nizami and the *Shah Nama* of Firdausi. The Arab influence is not to be seen even in the inscriptions, Iranian being substituted for Arabic and *Naskh* or *Nastaliq* handwriting for the *kufic*. By the firm establishment of the Safavids, the Chinese features and dress were gradually changed into indigenous Iranian. The same process repeated itself in India, where pure Iranian designs were given up and a mixture of the Indo-Iranian was adopted. This change is seen in carpet and metal work as well as in painting. The steel inlay in Iran consisted of inscriptions inlaid in gold or delicate arabesque. The Indian metal work reached a high degree of development before the Muslim conquest; hence the Muslim contribution to this art was

not considerable, except to the extent that the new designs were appreciated by Muslim rulers and noblemen from the West. The so-called Damascened work or the art of encrusting one metal on another by hammering, which has taken its name from Damascus, might be said to be a western introduction into India. In Damascened work, gold or silver wire was encrusted on the surface of iron, steel or bronze. This art was also practised in Spain, Egypt and Iran. In India it was called *Kuft,* which means 'hammered' in Iranian. This was, as noted above, made in several places in India, particularly at Bidar, in the Nizam's Dominions, and hence in Deccan it is called *Bidri* work. Jewellery is a sign of Royal grandeur in the East. Almost all sovereigns of the early times in Iran and India had a passion for hoarding, preserving and using jewels. The simplicity of the first few Arab Khalifs prevented this habit, but the establishment of indigenous dynasties all over Iran and Central Asia revived the old custom, which reached to its zenith in the 16th and 19th centuries. Among the Moghal rulers of India, Humayun and Akbar collected a large number of jewels. The last-named possessed about forty million pounds worth of jewels and Jahangir possessed half a maund of unset diamonds, 12 maunds of pearls, 2 maunds of rubies, 5 maunds of emeralds and one maund of jade. Shah Jahan had even much larger quantities of these, while the pious Aurangzeb did not prove an exception to this rule. A large quantity of the jewels thus hoarded was carried off from Muhammad Shah by Nadir Shah, King of Iran. The Turkish Sultans, though they did not use jewels so lavishly as the Moghal Emperors, possessed considerable quantities of precious stones. The chief benefit derived by the hoarding of jewellery or precious stones was that it gave an impetus to the cutting and setting of stones and harmonizing them in different colours and covering them into Royal ornaments. In this particular industry, Iran and India became leading countries. According to Tavernier, the French traveller in India, there were several diamond mines worked

under the Moghals and the Muslim rulers of Deccan. Among these were Raolkonda Mines, about 120 miles from Golkonda, within the Karnatak, and under the rule of the Kings of Bijapur. Others were situated at Kollur, Sambalpur, etc. There were diamond cutters who worked on steel wheels. The polish given by them, according to Tavernier, was not so perfect as it was achieved in Europe at the time. Foreign visitors were permitted into mines and treated with courtesy. A royalty of two per cent. was paid to the government by those who worked the mines. An Iranian turquoise mine was situated near Nishapur in Khorasan. There were also mines of the same stone in Farghana and Khujend. Emeralds were obtained from Egypt and pearls from the Persian Gulf. The famous *Kuh-e-Nur* diamond was found in the Kollur Mine in the present Krishna District, Madras Presidency, about the year 1656, and presented by Mir Jumla to Shah Jahan. It was carried off by Nadir Shah, and after his death, it was presented by his grandson Shah Rukh to Ahmad Shah Abdali, whose descendant Shah Shuja had to surrender it to Ranjit Singh of Punjab, whose grandson in turn had to give it away to the British victors of the Punjab.

Figure Sculpture and Lattice.

The contribution of Muslims to the work of sculpture, compared with their other art work is strikingly limited. A few animal figures cut in stone or made in bronze or other metals are found in the palace of Alhambra in Spain and among the ruins of Egypt and Syria. Indian and Iranian Aryans, after embracing Islam, achieved little in the domain of sculpture. The oldest identified specimen of Iranian work in sculpture, excluding the bronze figures found in Susa and the stone lion at Hamadan, is the bas-relief figure of Cyrus the Great, considered by some writers as that of Cyrus the Younger, in which case it would be of a date later than the work at Persepolis. The Achæmenian and Sassanian

periods are rich with sculpture, and so is India in her Pre-Islamic period. Since the extension of Muslim rule into it, Iran has produced nothing in this line, excepting the feeble attempt made by Fateh Ali Shah (1798–1835) and his successors, who have left a few monuments in imitation of what has come down from the time of the Sassanian kings. In India, Emperor Akbar and his son Jahangir made feeble though bold attempts in patronizing the making of statues of certain kings and figures of animals such as elephants, etc., in stone. Muslim contribution to lattice or pierced stone screen, which was already known to Indian workmen, is considerable. Numerous geometrical patterns were invented and worked up in a manner at once beautiful and attractive to the sight. The best specimens of such work are to be seen in the semi-circular windows of the Sidi Sayyed mosque at Ahmadabad (1500 A.D.) cut in Gujarat marble stone. The verandah of the tomb of Salim Chisti (Fatehpur Sikri) and the railing round the cenotaph in the Tajmahal are other examples of a not unworthy kind. The lattice work is now both common and popular.

Painting and Drawing.

Painting among the nations that embraced Islam, such as Spanish, Egyptian, Syrian, Iranian, Chinese and Indian, has had a glorious past. With most of them, art and architecture were parts of religion. The Arab Khalifs encouraged architecture and perfected it, but could help little in the matter of the development of painting and sculpture. Pre-Islamic Arabia had very little of art, particularly Hejaz. Their great temple at Mecca had many idols; but there were only one or two places in it—on the inner walls—decorated with the likeness of Abraham, their great ancestor. These, too, were erased by the order of the Prophet. The Umayyads and Abbasides in the East and the Khalifs of Spain in the West caused the walls of their palaces to be decorated with floral designs, and even with the paintings of human figures. But even they

could not encourage the art, for, it being against the spirit and doctrine of Islam, at least as interpreted by Muslim theologians, they found it hard to actively encourage it. The only specimens which survived this period is a manuscript of Hariri's[29] tales, dated in 1237 A.D., in the *Bibliotheque National* at Paris, in which, besides animal representations, plants and vegetation in conventional forms are drawn. The revival of painting in Iran took place with the renaissance of Iranian literature. The Samanian dynasty were Iranians and therefore encouraged indigenous literature. Their dominion extended to Chinese Turkestan, which was the centre of Manichæism.[30] Mani, the founder of this religion, was, according to Iranian tradition, a famous painter. This supposition may or may not be true, but his followers used to adorn their sacred writings with paintings, specimens of which have been discovered at Turfan, in Chinese Turkestan, by Professor Von Le Coq. These are dated about the 8th century A.D., a hundred or fifty years before the establishment of Samanid dynasty. The great Iranian epic *Shah Nama*[31] was composed towards the end of Samanid rule and it must have been richly illustrated by pictures of heroes

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[29] Hariri: An Arab philologist and poet of the 11th century; born at Basra; celebrated far and wide as the author of *Makameat,* a collection of tales in verse, the central figure in which is one Abu Seid, a clever and amusing production, and evincing a unique mastery of Arabic.

[30] Manichæism : The creed which ascribes the created universe to two antagonistic principles, the one essentially good—God, spirit, light; the other essentially evil—the Devil, matter, darkness; and this name is applied to every system founded on the like dualism. Mani, the founder of it, appears to have derived his system in great part from Zoroaster.

[31] *Shah Nama* : By Firdusi, or Firdausi, the pseudonym of Abu'l Kasim Mansur, the great poet of Iran; born near Tūs in Khorasan; flourished in the 10th century A.D. (*b.* according to some in 935 A.D. or 941 A.D. according to others and died in 1020 A.D.); spent thirty years in writing the *Shah Nama,* a national epic but having been cheated out of the reward promised by Sultan Muhammad, he gave vent to bitter satire against his Royal master and fled from

and legendary kings. Such paintings were extended to works on fiction and romance under the rule of the Seljukids, though under protest and even the open opposition of the orthodox classes.

The following were the subjects of paintings:—

(1) *Quran* and other important books with handsome frontispiece and borders of pages adorned with floral and arabesque designs in gold and colours.

(2) Works on history, such as *Shah Nama,* adorned with portraits of legendary kings, heroes, hunting and battle scenes, killing of dragons, illustrations from the sacred stories illustrating the life of the Prophet and the heroic deeds of Ali, the fourth Khalif.

(3) Works of fiction, such as the five romantic poems of Nizami or that of Jami.

(4) Paintings, illustrating scenes in battlefields, mosques, mountains, picnics, etc.

(5) Pictures of beasts, birds and other animals, such as horses, deer, camel, hare, antelope, wild asses, etc.

(6) Portraits of the reigning king, nobles in robes of variegated colours, and notabilities.

(7) Gardens, waterfalls, illustrations from the *Old* and the *New Testaments.* The ascent of the Prophet to heaven, etc.

Considerable skill was shown in the drawing of delicate flowing lines; in seeing harmony of colours by skilful strokes of the brush; in translating the complex branchings and richness of flower plants, fantastic rocks, blossoming shrubs, decorated thrones, fountains, streams, ponds; in showing the contrast of the ground colour with the colour given to the subjects of painting; in the introduction of fabulous creatures, angels, arabesque designs and generally in the expression of life itself. Central Asia, including Iran, India and

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the court; for some time, he led a wandering life till, at length, he returned to his birthplace where he died; complete translations of his great poem are now available in French and English.

Turkey, became the chief centres for Muslim art. Chinese Muslims developed neither individual artistic distinction nor innovation. They followed the same style of painting as their non-Muslim brethren. The leading artists of Islam were Iranians. Though the Mongols, who invaded Iran under Chengiz and became notorious as the great enemies of mankind, possessed many faults, they have to be remembered from the point of view of art. They were doubtless a set of barbarous folk who killed men and women, plundered cities and destroyed all vestiges of civilization. They, however, proved themselves great friends of art; they also opened the way to Iranians to China. The revival of arts and industries took place during the reign of Timur and his descendants, and developed to perfection in the 16th and 17th centuries under the national rule of the Safavids and the Timurids in India. The Timurids made India their second home, and the impetus which they gave to Indian arts and architecture is the best monument of their rule. The Iranian strength in painting is its power of assimilation and imitation of different non-Iranian influences, and combining them into one homogeneous style, making each piece a distinctly Iranian production, much like what one finds at Persepolis or among the relics of the Parthians and Sassanians in different parts of Iran. Iranian artists were influenced both from the East and the West. For instance, during the rule of Achæmenian, Parthian and Sassanian kings, when the capital of the Empire was in Mesopotamia, Western influence was predominant. When, however, the centre shifted towards the East under the Samanids, the Ghaznevids, the Seljukids and the Moghals, the Eastern style in all things became prominent. Again, under the Safavids and the Qajar kings, the West gained the upper hand. Thus, the political conditions of the country contributed largely towards the cultural development of the people. Unlike Egyptians and Indians, Iranians made their religion more and more abstract and placed the Deity beyond the approach of human knowledge. Their kings were

respected and obeyed but were considered, at the same time, as ordinary human beings, and not gods or in any way related to the gods. They influenced Muslim art in Spain and India, and themselves have been influenced by the Greeks, Romans and Chinese. The Iranian blue in the domain of textiles was so well known that it was referred to as "Pers"[32] in Europe. Their great art of fine handwriting was developed to such an extent that a good calligraphist was considered a more perfect artist than a painter. Under the Seljukids, Chinese influence became common. In arts, it is apparent in the specimens of illustration to be seen in the MS. that has come down to us containing the *Fables of Bidpay* in an album now at Constantinople, dated the 12th century.[33] The fragments of a history entitled *Jama-ut-tawarikh* by Rashid-ud-din, the Iranian minister, to one of the Moghal rulers of Iran, now in the Royal Asiatic Society at London and the Edinburgh University Library, written at Tabriz, is dated in 1396 A.D. and contains numerous paintings. There is also a manuscript in the British Museum, entitled the *Story of Humâi and Humâyun* by Khvaju of Kirman, dated in 1396, with painted illustrations.

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[32] *Pers*: short for Persia; the name *Persia,* which denotes the country inhabited in antiquity as *Persis,* the modern Fars. Custom has extended the name to the whole Iranian plateau. The whole country was in ancient times designated *Ariana* (Zend. *Ariyana*) "the land of the Aryans"—the original of the Middle-Persian *Iran,* and the modern Iran. This name has been restored to the country by a recent order of the present Shah.

[33] *The Fables of Bidpay* were originally translated from the Sanskrit into Pahlavi; then into Arabic; and finally into classical Iranian; the Pahlavi translation was made by an Iranian physician named Barzoi, by command of the Sassanian king Khusroe Anushirvan (531-579 A.D.). The Syriac one from it was made about 570 A.D., and was called *Kalilag* and *Damnag.* The Arabic translation from Pahlavi, called Kalilah and Dimnah, or the *"Fables of Pilpay",* was made in the 8th century A.D. by an Iranian convert to Islam, who died about 760 A.D. In this translation, a wicked king is represented to be reclaimed by a Brahmin philosopher named *Bidbah,* another form of *Vidyapati,* or "Master of Sciences". From this word is

Chinese influence reached its zenith in the 13th and 14th centuries, and gradually gave way to the genuine indigenous features in the 15th, 16th and 17th centuries. European influence became apparent from the 18th century. The greatest Muslim artists flourished during the 15th and 16th centuries. They were particularly masters in painting human beings, animals, etc. Their skill is largely visible in the richness of decoration they indulged in, in the details they worked out and in the harmony of colours they evolved, in illustrating plants and flowers detached from each other with their particular features and beauty and in the representation of mountains, clouds, rocks, sky and birds. The distinction between distant and close objects was, however, not observed; nor was particular attention given to light and shade, so common a feature in the work of modern European artists. Iran, India and Turkey are the three countries which represented the best artistic activity of this period.

The Leading Artists.

First among the leading artists was Kamal-ud-din-Behzad, born in the middle of the 15th century, just before the birth of the celebrated Italian painter Raphael[34]

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derived the modern *Bidpai,* or *Pilpay,* the name given to the tales, though it is not a proper name at all. The Arabic version is important as it exercised great influence over mediæval Europe. There are versions of it in Syriac (1000 A.D.); Greek (1180); Iranian (1130); recast later in the same language under the title of *Anvar-i-Suhaili,* or the *Lights of Canopus* (1494); old Spanish (1251); the Hebrew (1250); Latin, by Folin of Capua, from the Hebrew version (1270); German from the Latin (1481); Italian, from the German (1552); and the English, from the Italian, by Sir Thomas North (1570). The last of these was separated from the Indian by five intervening translations and a thousand years of time. The story of this migration of Indian fables has been termed "the most romantic chapter in the literary history of the world". See *Sanskrit Literature,* by A. A. Macdonell, page 417.

[34] Raphael, Santi (1483-1520) : Was a celebrated painter, sculptor and architect, born at Urbino; son of a painter; studied under

(1483-1520). The exact dates of his birth and death are not known. He began his career as artist under the last Timurid Shah of Iran and died at Tabriz, full of age and honours, at the end of the reign of Shah Ismail, if not in the beginning of Shah Tahmasp's reign. Next to Mani, he is considered by Iranians as the greatest of Iranian artists, ancient or modern. He was known for his delicacy of line, brilliancy and harmony of colours and expression of life. He could retain the brightness of colours and make his picture appear most beautiful to the eyes. His human and animal expressions of life are perfect. They have scarcely been imitated by other painters. His designs are original and attractive, perfect in appropriateness of colours and dramatic expressiveness. His best illustrations are from Nizami's[35] famous romantic poetry. He was appointed

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Perugino for several years; visited Florence in 1504 and lived there till 1508; invited to Rome by Pope Julius II, where he lived the rest of his life and founded a school, several members of which became eminent artists; one of the greatest artists, his works being numerous and varied, including frescoes, cartoons, madonnas, portraits, easel pictures, drawings, etc., besides sculpture and architectural designs, and all within the brief period of 37 years; he had nearly finished "The Transfiguration", when he died of fever. He was what might be called a learned artist, his works being the fruits of the study of the masters that preceded him.

[35] Nizami : 1141 A.D.-1203 A.D. : Also called Nizam-ud-din, or Nizami of Ganja, in Arran, now Elizavettpol, where he spent almost all his days. Devoted himself to a stern ascetic life; fervently loved solitude and meditation, of which there are numerous traces in his writings. He was rescued from his monkist idleness by his inborn genius, which claimed him partly to poetry and partly to the legitimate enjoyments of life and the appreciation of the beauties of nature of his works. *Makhzanul Asrar* is mainly devoted to philosophic meditations in which Sufism is predominant, though there is evidence of his love of epic poetry in it. His first epic masterpiece was *Khosru and Shirin*, which depicts the love of Shah Khosran Parwiz to princess Shīrīn of Armenia. For wonderful delineation of character and brilliant painting of human affections, especially of the joys and sorrows of a loving and beloved heart, he has not been excelled in the whole range of Iranian literature except perhaps by

Director of the Public Library at Tabriz, which appointment he retained till his death. His style was followed by a number of great artists, who became celebrated painters of Iranian miniatures. Iranian art is romantic, illustrating as it does personages, plants, and flowers in perfect shape and colour. Severity is, however, lacking in them. Unlike Europe and India, whose art is chiefly based on religious motifs, Iranian artists follow their predecessors in taking up scenes full of love and passion, adventure, warfare, hunting, or enjoyment. They are not concerned with abstract ideas, nor are they deep observers of Nature. Hence, pure landscape is absent in Iranian art. There is even a lack of illustration from mystic poetry, in which Iranian poets held the foremost rank in Western Asia. They endeavoured most in perfecting the means of expression, and following an accepted formula which had come to them from their predecessors, and these they made to reach the most perfect stage. There is elegance and refinement but no depth. Iranian painters and poets depended on the favour of emperors, kings, and nobles for appreciation of their talents and therefore if they could not find satisfactory encouragement at one court, they used to look to another for such appreciation. This was characteristic of Iranian poets, whom we find at one time in India and at another at Constantinople and even in the Far West.

Behzad's Paintings.

Among the supposed paintings of Behzad are the following:—

Firdusi and Fakhr-ud-dīn Asad Jorjāni. In *Laila* and *Majnun*, we have a wonderful rendering of the famous Bedouin love-story. His *Iskandarnāma* (the *Book of Alexander*), is also well known, especially his reason of the frequent Sufic allegories with which it is interspersed. His last romantic poem *Haft Paikar* (*The Seven Beauties*) comprises of seven tales narrated by the seven favourite wives of the Sassanian King Baprāmgār. The fourth of these stories was adopted by Schiller for the German stage. He also completed a Diwan (of *Kasidas* and *ghazals*) of which a few copies have come to us.

(1) A garden scene.—Carpets are spread. Men play on various musical instruments; there is drinking of wine, and the roasting of meat.

(2) A picnic scene.—Some men and women holding up wine bottles and drinking wine; representation of beautiful flower trees; there are ladies among them, one holding a hawk on her hand, and others rose flowers; the walls of the buildings shown are decorated with inscriptions at the top edge and with a flower design in the centre.

(3) Paradise.—Angels (or men with wings) dancing, playing on musical instruments, sitting on the branches of trees, rocks, etc.

(4) King Yima (Jam-Shed).—Holding *durbar* and teaching the various crafts to his subjects. A representation from the *Shah Nama.*

(5) A sick lady lying on bed.—An attender is holding a spoon of medicine near her mouth; another attender is standing and some others are sitting, the ground being covered with flower plants.

(6) A young painter painting a picture.—His features are Iranian. The seal of the painter in the corner of picture does *not* signify the name of Behzad.

(7) Camels fighting.

(8) A scene from the camp of Timur.—Timur is sitting under a canopy. In the front, there is a cistern with ducks swimming in it. There are wine bottles, the floor being covered with enamelled bricks; at the back are cypress and other trees.

(9) The ascent of the Prophet.—This is supposed to have beeen drawn by Behzad; others ascribe it to Mirak, or Sultan Muhammad. It is one of the most glorious paintings of Muslim art. The Prophet rides on a human-faced animal. He is passed beyond the moon. The sky is coloured in deep blue. The moon is far away, much below the Prophet. Angels, with expanded beautiful wings and heavenly-coloured garments, surround the Prophet from all sides. Some carry incense or bear heavenly presents in

their hands. The archangel Gabriel is in the front guiding and pointing the way to the higher regions. The whole picture is incomparable for its beauty and grace. The features and garments of the angels and the colour and form of the clouds bear traces of the influence of the Chinese style, but in other respects it is a genuine Iranian representation.

Mirak's Paintings.

Mirak was a pupil of Behzad, a native of Ispahan and as a painter second only to Behzad. He began his career at the end of the 15th century in Herat, which he is said to have designed. He adorned its public buildings also by his paintings. He was besides a calligraphist and an ivory carver. He really belongs to the early class of Safavid school of painting, following as he does the style of the Timurid period. His designs are dignified and figures have a compact stateliness. Among his paintings are his illustrations from Nizami's famous poems, such as:—

(1) King Noshirvan, with his famous Vazir named Buzergmehr, listening to the owls on the ruined palace. The dress is of the Moghals, but the features are more Iranian in character than Moghal. The king rides on a horse while his minister rides on a mule. Harmony and colour are beautiful.

(2) The return of Shahpur, messenger and artist of Khusroe II, from Shirin, the Princess of Armenia. The King, with rings in his ears, is sitting on a throne and Shahpur delivers the message from Shirin. Courtiers are sitting on the ground. The background is a mountain covered with detached flower plants. Music is being played; wine and fruits are served to the King and the courtiers. The features are Iranian.

(3) King Khusroe enthroned.

(4) King Khusroe and his queen Shirin listening, at night, to stories told by Shirin's maids as narrated by Nizami.

Qasem Ali.

Qasem Ali, a pupil of Behzad, worked at Herat and was the author of some beautiful miniatures in Nizami's *Masnavi*.

Sultan Muhammad.

Sultan Muhammad was painter, designer of carpets, book-binder, inventer of certain kinds of clocks and expert in porcelain manufacture. He was the chief illuminator to the Shah, but seeking fortune, made a journey to Constantinople, where he was well received by Sultan Sulaiman (*d.* 1555) who gave him a studio and granted a pension. He specialized in outdoor scenes, picnics, pleasure parties. His portraits are graceful and natural, both coloured and uncoloured, the resemblance being exact. Among his illustrations from Nizami are:—

(1) The scene of Shirin bathing in a pond while Khusroe arrives there and unintentionally sees her. Her famous horse "Shabdiz" is coloured in dark, and bears a decorated saddle. The features are Turko-Iranian.

(2) King Bahram shooting a lion on the back of a wild ass. A lady is playing on a musical instrument. The ground is rocky. Deer, leopard and lions are being hunted by other officers of the King. A bear is throwing a big stone from the top of the rock. The sky is coloured in gold.

Ustad Muhammad.

Ustad Muhammad flourished in the latter part of the 16th century. He is noted for his harmonious lines in drawings.

Mir Syed Ali.

Mir Syed Ali was both a poet and a painter. He was invited by Humayun to Kabul and was commissioned to illustrate the romance of Amir Humza, the uncle of the Prophet. His father was also a painter. He studied painting under Behzad at Tabriz. He is considered to be the founder

of Moghal school of art in India. Among his illustrations from Nizami are:—

The scene in which Majnun, the celebrated desert lover, is brought in chains by a beggar woman before the tent of his beloved Laila. The sky is blue, ground golden and rocky. There are few trees, but several black and white lentils. A lady is filling water in her vessel. A flock of sheep. The whole scene is a good illustration of simple desert life.

Raza Abbasi.

Raza Abbasi was a contemporary of Shah Abbas the Great. He chose single subjects for illustrating his talents, portraits of Darvishes, of fair ladies and beautiful youths, love and picnic scenes. He founded a new style in exhibiting the appearance of life. Hardly any details of his life are known. He started his career in the beginning of the 17th century. His portrait was painted by his pupil Moin Musavvir. He appears in it as an old man with a wrinkled forehead, with spectacles on, possessing a trimmed beard and clipped moustache, and carrying a knife in his girdle.

Mirza Ali.

Mirza Ali was known as a designer of arabesque ornaments to books. He was a painter resident at Tabriz. He was a master in figure designing and colouring. Among his paintings are:—

(1) The celebrated musician and poet named Barbad playing music before his patron King Khusroe II. The King is on his throne. Fruits are being presented to him by a servant. Barbad is playing music and a boy in red garments is assisting him by playing on another musical instrument. A man is carrying the presents from the King for handing the same over to the poet-musician. The whole scene is splendidly painted and beautifully arranged.

(2) Queen Shirin is sitting on the throne, and Shahpur, the artist and manager of King Khusroe, is showing her the King's portrait.

AVICENNA LECTURING ON ANATOMY TO HIS STUDENTS

(From a 16th century manuscript of Mansur's Anatomy composed in Persia about 1400 A.D. in Dr. Max Meyerhof's Collection)

Muzaffer Ali.

Muzaffer Ali, a young painter of this period, died before accomplishing any notable work. His illustration from Nizami, representing King Bahram hunting the wild ass is simple but dignified. The sky is coloured in light blue, with an yellowish golden ground. There is only one big tree, with a few detached flower plants. A lady is seen on a horse, playing music. The King is pursuing a wild ass.

Muhammad Zaman.

Muhammad Zaman was a court painter to Shah Abbas II. He was sent by the King to Rome, where he studied Iranian painting and embraced Christianity. While returning to Iran, he visited India also. His paintings show traces of the European style, introducing as they do cast shadows, changes of garment, etc. Features are more Aryan and European than Mongolian or Chinese.

Among the other paintings of this period are:—Scene from the polo game; hunting and desert scene; illustrations from various stories; landscapes; animals, such as the camel; fighting; mountains with bears, monkeys, hares, birds, shrubs, dogs pursuing deer, squirrels, etc., etc.

Among the 14th and 15th centuries portraits are:—Noah[36] and his family in the ark (1306); Rustam, the legendary hero of the *Shah Nama,* shoots his brother Shughad (1306); Avicenna lecturing on anatomy, a large number of students listening to his lecture, the features being genuine Iranian (14th century);[37] Alexander building

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[36] Noah : The patriarch of scripture antiquity, who, by the command of God, constructed an ark for the preservation of the human race and the dry land animals during the prevalence of the deluge that would otherwise have swept all these forms of life away.

[37] Avicenna : An illustrious Iranian physician, surnamed the 'Prince of Physicians', a man of immense learning and extensive practice in his art (980–1037 A.D.)

the wall against Gag and Magag;[38] the boat and the tower from the *Bustan* of Sadi (1426);[39] the Giraffe and its Keeper; reception of Prince Humai at the court of China; and Spring season,—scene of garden, young men and maidens dancing, walking under flower trees, and drinking wine, ladies being represented as wearing Moghal garments but not possessing any ornaments on their ears, hands or necks.

Last Stage of Art in Iran.

The 18th century was the last stage of Muslim art in Iran. King Fatah Ali, the second Shah of the Qajar dynasty (1796–1834), caused numerous portraits of himself and his courtiers to be painted. The style is Irano-European. Features are genuine Iranian and so is the dress. Among the works of this period are paintings of lovers; a young man with a maiden; a man writing or reading a book; while another man is holding a long pipe and

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[38] Alexander the Great (B.C. 356–324): Two years after his accession, crossed the Hellespont followed by 30,000 foot and 5,000 horse soldiers. He conquered Darius at Granicus (334 B.C.) and at Issus (333 B.C.); crossed the Euphrates and the Tigris and routed the Iranians at Arbela. Died in his 32nd year at Babylon. He is said to have slept every night with his Homer and his sword under his pillow, and the inspiring idea of his life, all unconsciously to him, is defined to have been the right of Greek intelligence to override and rule the merely glittering barbarity of the East! Aristotle was his tutor.

[39] Sadi: A celebrated Iranian poet, born of Shiraz in 1184 A.D.; of noble lineage but poor; lived for 107 years; bred up in the Muslim faith; made pilgrimages to Mecca no fewer than fifteen times; spent years in travel; fell into the hands of the Crusaders; was ransomed by a merchant of Alleppo, who thought him worth ransoming at a cost; retired to a hermitage near Shiraz, where he died in 1291 A.D. and was buried; his works, both in prose and verse, are numerous, but the most celebrated is the *Gulistan* (The Rose-Gardens), a collection of moral tales interlarded with philosophical reflections and maxims of wisdom, which have made his name famous all over both the East and the West. It has been translated into English. The *Bustan*, referred to in the text, is another work of Sadi, which has been translated into English.

smoking. In the work of this period dancing girls are found introduced.

India.

Like Iran, Pre-Islamic India had a glorious past in the arts painting and sculpture, which cannot be discussed here. Muslim-Indian art seems to have come into being soon after the establishment of the Slave dynasty of kings at Delhi. The earliest Muslim painting known in India shows traces of East Iranian influence. Unlike, however, the custom of Iranian artists, the features here shown are either Indian or Iranian, and not Chinese. For instance, there is a picture of a music party at the court of Sultan Muhammad Tughlaq, painted by Shahpur, an Iranian artist of Khorasan. The king is seated on the throne, wearing a helmet-like head-dress. The same is worn by some women also. There are girls dancing and singing and playing on musical instruments, such as the North Indian *Vina,* the *Sitar* and the flute. One is holding a cup of wine to the king and the other is carrying a bottle of wine. Two are standing behind the throne, one holding a cup and the bottle of wine and the other the "Pan-dan". The dress and features, even of the king, are more Indian than Iranian. The artist who painted this piece should have lived for a long time in India to paint his picture in this manner.

Humayun's Interest in Painting.

When the Emperor Humayun took refuge in Iran, and passed one or two years in that country, he was charmed to see a large number of beautiful paintings and to meet their authors. The Shah himself was an expert artist. On his return, Humayun invited the painter Mir Sayyed Ali to his court at Kabul and commissioned him to illustrate the romance of Amir Hamzah.

Akbar's Patronage.

His son Akbar and his grandson Jahangir were great patrons of art and therefore a number of painters

from Central Asia, Iran and Turkey and even Europe and China found their way to their court and were generously rewarded by them. The Hindu artists imitated in some respects their style, but they were not influenced by the Iranians in their portrayal of religious emotions, mythological stories, or in their sculpture. On the other hand, the Hindus influenced Muslim artists from the West in changing their Chinese and Mongolian features into Aryan and Indian. Muslim activity was, as in Iran and Turkey, restricted to painting human and animal portraits, scenes from the desert, mountains, jungles, gardens, rocks, waterfalls, streams, love scenes, harem life, court life, individual nobles, *fakirs,* different kinds of animals and birds, etc. In all these, the Iranian style was imitated with the required local modifications. The religious and imaginative side was left untouched and continued to be the particular field of non-Muslims. Thus the origin of Muslim painting during the Moghal period was a combination of the Iranian with the indigenous Indian. The Rajput school of art was more genuinely Indian than the Moghal which was partially foreign in character. Though both these schools may be termed Indian, the former more exclusively pictured scenes from the Indian classics, domestic subjects, mythology, legends and religious conceptions; while the latter (*i.e.,* the Moghal) imitated the Iranian artists. Among the early Muslim painters of the Moghal period were Mir Sayyed Ali, already mentioned, and Khaja Abdus Samad of Shiraz, who was the director of the Imperial mint. These may be considered as the founders of the Moghal school in Northern India. In the meanwhile, many other painters, poets and calligraphists arrived in India from the West, seeking wealth and fame. They were highly rewarded by Akbar and his talented son Jahangir. Abdus Samad, assisted by a number of indigenous artists, also took part in the work of Palace decoration. He possessed a most beautiful handwriting. The other Muslim artists of Akbar's court were Farrukh Beg,

Zal, Khusroe Quli, Jamshid, Miskin and a large number of Hindus and Indian Muslims. The Emperor took a personal interest in the work of painting. Pictures were presented to him and after examining, he used to make presents and order promotions. Everything was under his direct personal supervision. Those whose work was appreciated by the Emperor were granted *manasabs* and rank. Their salaries were fixed as in the case of other officers of the State, according to the grade of their learning or knowledge of the art they practised. There was a school of art in which artists of all types were found, such as experts in the work of decoration, gilders, calligraphists, line-drawers, book-binders, pagers, etc. Artistic brushes and papers were imported from Iran. Miniature painting of Iran was imitated. Among other subjects of painting, besides what has been mentioned above, we have of this period book illuminations and illustrations from the following works:—*Razm Nama,* which cost the Emperor about £ 40,000; *Babar Nama, Nizami,* the *Ramayana*; the *Akbar Nama* (illustrated by Farrukh Beg); *Nala-Damayanti* of Faizi; the *Darab Namah,* etc. Studies from nature and heavy colouring were the chief characteristic features of Akbar's painters. The blue of *lapis lazuli* and the red colour of the coral were used by them. Portraiture was the peculiarity of the Moghal period, in which Hindu artists proved themselves more than a match to the Iranian painters. Among the Hindu pupils of Khaja Abdus Asamad was Daswanth, who painted figures on walls. Other Hindu artists of Akbar's court were:—Tara, Ram, Mahesh, Jagan, Haribans, Madhu, Kesu, Lal, Mukurd and Khemakaran. In illustrating books, the pictures were separately mounted.

Jahangir's Extended Patronage.

The Emperor Jahangir not only followed the policy of his father in the encouragement he extended to arts but even surpassed him in the patronage he gave to painting. Himself

a keen observer of the beauties of nature and a critic of painting, he took a personal delight in the work of artists. He loved country life, gardens, natural scenery, and was fond of rearing various kinds of pet animals and birds. He journeyed to Kashmir thirteen times in the 22 years covered by his reign. Miniature painting under Akbar's patronage was fully developed in his time. Among the notable painters of his court were:—Aga Raza, an Iranian of Herat, and his son Abul Hasan, who was appointed the chief court painter; Muhammad Nader of Samarqand; Muhammad Murad; Ustad Mansur, the chief animal painter; Bishan Das; Manohar; Goverdhan; Sharif Khan; Mir Muhammad Husain; Bhagvati; Anup; Chatar; Muhammad Fakhrulla Khan; and several others. Rare birds and animals, received from outside India, were drawn by the command of the Emperor. Direct study from nature, which was the characteristic of Akbar's painters, was continued and developed during the reign of his son.

Shah Jahan and Dara Shukoh.

The Emperor Shah Jahan paid more attention to the construction of fine buildings and works of architectural merit in which he developed great personal interest, and encouraged artists more for decorating his fine buildings, rather than for the sake of art itself. Accordingly, we note a reduction in the number of portrait painters during his reign. Some of his court painters were among those who had served his father. Prince Dara Shukoh, unlike his father, was a student of philosophy and he particularly admired Indian thought. He was also a patron of arts, and has left a valuable album of paintings. The Emperor Aurangzeb, though orthodox in other respects, permitted his personal portraits to be drawn including portraits of the hunts he engaged in, scenes from his travels, his military movements when commanding the army, the seizing of the forts in the Deccan, etc. After his death, Moghal painting declined, largely owing to the disintegration of the Empire.

Effects of Hindu-Muslim Painting.

Hindu-Muslim painting has done much service to Indian History and Sociology inasmuch as it has secured representations of historical events and social aspects, such as the habits, customs, manners (sartorial and other), family (including *Zenana*) life, during the four centuries beginning from the 15th up to the end of the 18th century. After the decline of Moghal power, among the newly established Muslim states, Lucknow, Hyderabad and Rampur became the centres of Muslim culture, but none of them could reach the high dignity of the Moghals. In Mysore, Tippu Sultan extended some encouragement and caused the walls of his palace to be painted wtih scenes from the battles he fought. With the development of the photographic art, painting has practically disappeared, not only in India, but in Iran and Turkey as well. Muslim painting has undoubtedly influenced European art. Iranian, Turkish and Indian miniature paintings of the 16th and 17th centuries were carried to Europe and imitated by European artists, among whom the artist Rembrandt[40] may me mentioned. At first, the influence was as between the East and the West, mutual, though finally the West surpassed the East not only in painting but in all other departments of cultural arts. Outline drawing was a peculiar feature of Asiatic artists. The lines were drawn by brush made out of the hairs of the squirrel's tail. At first a sketch was made in Indian red without using gum, and when it became dry, colour was used. The painter used to observe the object of his painting and keep it in his memory and refresh it, if needed, by a second and third observation. An artist depended upon his sight as a

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[40] Rembrandt (or Van Rejn) : A celebrated Dutch historical and portrait painter as well as etcher (1608–1669) ; born at Leyden, where he began to practise as an etcher; removed in 1630 to Amsterdam, where he lived for the rest of his life; he lost his fortune, after the death of his wife and sank into poverty and obscurity. He was a master of all that pertains to colouring and the distribution of light and shade.

musician trusted his ears. Portraits of ladies were sometimes drawn by looking at their reflection in water, a mirror or by direct observation. Among the Moghal court painters, we find the names of ladies also, some of whom were of high birth. Muslim rulers of India encouraged Indian art from the very beginning of their rule, as early as the time of Mahmud of Ghazni, who carried over five thousand Indian craftsmen, among whom there must have been painters also, to help in the work of constructing and decorating his palaces and other buildings at Ghazni. Jahangir treated his court painters as his personal friends. Indian art fell off after Shah Jahan and nearly disappeared after the development of the photographic art. The encouragement given to-day to Indian artists is not of the stable kind. But with patronage of the kind artists and musicians of the 16th and 17th centuries, there is every likelihood of even the present Muslim generation in Iran, Egypt, Turkey and India making once again valuable contributions to the development of the cultural arts of the world. Moghal Emperors identified themselves with their Hindu subjects and what they received from them was returned to them in the cultural development of the country, in which Hindus and Muslims co-operated with each other. Iranian miniature painting started in Central Asia and reached its fullest development first in Iran itself and later in India, where it retained not only its beauty and grace but also introduced a new outlook in the painting of Indian landscapes and the splendours of the Moghal *durbars*. The Indian artist excelled in painting isolated animals, birds, human beings, in exhibiting contrast between light and shade, and sunshine and darkness and in the treatment of the lines which were not only most delicate but also clear and firm, and in the perfect representation of plants. Among his favourite subjects were portraits of Emperors, nobles, *durbar* scenes, and ladies. He excelled in producing exact likenesses of the objects of his picture. Natural scenery was a background to him to make the picture look more beautiful to the eyes. The

best work of Indian artists has been transferred in large numbers to England by officers serving in India and now are mostly to be seen in the British Museum, the India Office Library, other public libraries and among private collections, more or less well-known.

Gardens.

There are frequent allusions to paradise in the *Quran*. For example, we have the following passage:—"Allah rewards them with paradise in which (people) will recline on couches (wearing) silk garments, neither shall they know of sun nor piercing cold. Its shade shall close over them, and (the twigs of trees) will be low with fruits hanging down, and vessels of silver and goblets like flagons shall be borne round among them; and they shall be given to drink of the cups tempered with ginger from the softly flowing fountain. Youths will go round among them (so beautiful) that when you look at them, you would consider them as scattered pearls." And in another chapter we read:—"Reclining on couches, face to face, blooming youths go round about them with goblets and ewers and cups of flowing wine, their brows ache not from it, not parts the sense." Though this description should be taken in a figurative sense, the metaphorical language took the real form, when the Umayyads made their capital at Damascus and the Abbasides established themselves at Baghdad; and similarly the capital cities of Spain and North Africa were turned into paradises by their Muslim rulers. Agriculture and gardening were encouraged all over the vast Muslim Empire. The Iranians and Spanish Muslims were noted for their love of gardening. So were the Timurids in India, whose gardening proved a great contribution to Indian arts. Firuz Shah Tughlaq had planned twelve hundred gardens around Delhi. Gardens were generally made on sloping grounds with platforms and water flowing in artificial channels forming into successive falls, a scene common in Iran and other mountainous countries

in Western and Central Asia. Babar, the first Moghal Emperor, had a great passion for gardens. He planted several of them in the Iranian style, with artificial channels and waterfalls, with a series of terraces on sloping gardens, as may be seen even now in Iran and Central Asia. The gardens were generally made in a square or rectangular shape, divided into a number of squares, open on two or four sides by gateways. The paths were made higher than the flower beds. In the main square, fruit and flower trees were planted, each square containing one kind of fruit or variety of flowers. Sometimes, several flower trees were mixed up in one square. Akbar made many improvements by combining the Indian with the Iranian style, of which the best specimen is the Shalimar garden in Kashmir. Another Shalimar garden was founded by the Emperor Shah Jahan at Lahore, where one Ali Mardan Khan, Iranian Ex-Governor of Qandahar, had brought a canal from the river Ravi. The garden was on the side of a canal, divided into three terraces, the first being 330 by 330 yards, and the second 330 by 96 yards and the third same as the first. There were beautiful buildings, baths, etc. The garden was planted with fruit and flower trees, including the much praised cypress and *chenar* trees. There were a number of fountains throwing water, some as high as five yards. The garden cost rupees six lakhs. The garden at the Taj Mahal was laid out on the same plan as the Char Bagh with a marble tank. The nobles followed the Emperors and in this respect laid out large numbers of gardens in their own Jagirs. Babar and his successors laid out several gardens in Kabul Agra and other large cities. Kabul possessed two gardens named *Bagh-e-Kalān* and *Bagh-e-wafā;* the Rām-Bagh at Agra, which contained reservoirs, baths, and private imperial pavilions, is a well-known one. The Zohra Bagh was, it would seem, watered by sixty wells. There were many other gardens laid out by nobles with reservoirs, fountains, and fruit and flower plants. Jahangir and Shah Jahan appreciated Indian tastes and their gardens fully bear out this peculiarity

BABAR'S GARDEN – IRANIAN STYLE

on their part. Jahangir laid out gardens at Fatehpur-Sikri, Sikandarah, Udaipur and in Kashmir. His garden at Kashmir was named *Nāzim Bagh*. The Iranian pattern of flower carpets was adopted in flower-beds, worked out in brick and carved with fine polished plaster. The favourite trees of the Moghals were the cypress, plane-tree, evergreen, fir, rose, tulip, violet, narcissus, orange, lemon, peach, pomegranate, mango, apple, etc. The tomb of Itamad-ud-doulah also had about it a fine garden. The Empress Nur-Jahan laid out the Shah-Dara garden at Lahore, which possessed a series of raised fountains, tanks and artificial channels. The Shalimar garden of Delhi was built by Izzut-un-nisa Begum, a wife of Shah Jahan. Other Royal gardens of the reign of Shah Jahan were Anguri Bagh at Agra, Talkatoorah at Delhi, and the Vazir Bagh laid out by Prince Dara Shukoh. During the reign of Aurangzeb, his daughter Zib-un-nisa laid out a garden named *Char Burji Bagh*, containing beds of flowers with a row of small fountains. Fidai Khan laid out another at Panch Pura. The majority of tombs and shrines, such as the one we find at Seringpatam, where Tippu Sultan and his father are buried, possessed gardens. The nobles of Lucknow followed the example of the Moghal Emperors and beautified their capital with a number of well laid out gardens. The garden system of the Moghal Emperors was imitated by Hindu Rajas and in a modified form by the British.

Hindu Contribution to Muslim Arts and Sciences.

Muslim Culture has been influenced by the Hindus at various points. Some of these have been mentioned elsewhere in this work. The others are the following:—

(1) Through commerce, which existed from time immemorial between India and West Asia.

(2) Through Muslim scholars, who visited India to study the Indian languages and philosophy.

(3) Through Hindu scholars, travellers and captives, who, during the rule of the Umayyads and the Abbasides, came into contact with Muslims.

(4) Through direct contact with Muslims when India was ruled by Arabs, Turks and Moghals.

The first of the above-mentioned connections existed long before the appearance of Islam, when the Arabs of South and South-East Arabia and the Iranians through the Iranian Gulf and the Arabian Sea had regular intercourse with Western India. The following were the chief ports for the Indo-West-Asian trade:—

(1) Ublah — near modern Basrah.
(2) Syraf — in the Iranian Gulf.
(3) Qays — in the Iranian Gulf.
(4) Daibul — Sindh.
(5) Thana — near Bombay, noted for the manufacture of its cloth.
(6) Khambayat — noted for its shoes.
(7) Sanbarah, (8) Jeymur — both in Gujarat.
(9) Several ports on the Malabar coast.

Exports to Arabia and Iran.

Among Indian products, the following were exported to Arabia and Persia:—

Cardamom, sandalwood, clove, pepper, nutmeg, vitriol, deck, myrobalan, muslin, chintz, plantain, cocoanut, drugs, camphor, ginger, musk, etc. The last three have retained their Indian origin in the Iranian and Arabic languages and have been mentioned in the *Quran* as *kafur* (Indian, *kapur*), *zanjabil* (Indian, *zanjabira*), and *musk* (Indian, *mushka*).

Emigration of, and Immigration into, of Scholars.

During the Umayyad rule, Sindh was conquered by Arabs and annexed to the Muslim Empire. A large number of Indians, both men and women, found their way to Damascus, the capital of the Muslim Empire, as either

captives or voluntary visitors. Some of these settled themselves in Syria, Mecca, Medina, Kufa and Basrah. During the Abbaside rule, the capital was transferred from Damascus to Baghdad, which became the great centre for Muslim learning. Scholars from distant countries were invited to it. Among them, the following were Hindus:—

(1) Manka (Manikya or Manick), a noted physician and philosopher. He was well acquainted with the Iranian and Sanskrit languages. He translated into Iranian the books on poison written by Shanuk, another Hindu scholar. His first visit to Mesopotamia was during the reign of Hārūn-ar-Rashīd, the famous Khalif. Learning the fame of the Khalif, he paid a visit to Baghdad and soon made himself popular and respected in learned society. He cured the Khalif from a disease, which could not be successfully treated by the local physicians.

(2) Saleh, the son of Bahlah, a great scholar in the Ayurvedic system of medicine. He became noted when he cured Prince Ibrahim, cousin of the Khalif, who was thought to be dead by other physicians and was about to be buried. Saleh prevented the burial and treated and cured the apparent dead body. Afterwards, he embraced Islam and lived and died a favourite at the court.

(3) Dhan, an Indian physician employed in the Barmakiah hospital of Baghdad. His son became the chief physician of the same hospital and translated a number of books from Sanskrit into Arabic.

(4) Shanuk (Chanakya), a physician and philosopher. He was the author of the following works translated into Iranian and Arabic:—

(*a*) A book on poisons in five discourses. This book was translated and commented on by several scholars such as Manka, Ibn Hatim, Balkhi (who wrote a commentary on it at the command of Yahya, son of Khalid) and lastly by Abbas, son of Saeed Jauhari.

(*b*) On astrology and astronomy.

(*c*) On morals, entitled *Mũntahul-jawahar.*

(*d*) On veterinary science.

(5) Kan-kah (or Kankiraya), a physician and astronomer, who was the author of the following works, which were translated into Arabic:—

(*a*) *Un-namudar fi A'mar,* a book on age.

(*b*) *Israr-ul-mawalid,* or the secret of nativities.

(*c*) *Qirānātul-kabir* and *Qirānātul-saghir* or the great and small cycles of the year.

(*d*) *Ihdasul-Alem vad-daur-e-fil-Qiran,* or the beginning of the world and revolution in conjunction.

(*e*) *Kanash,* a book on medicine.

(*f*) A book on mesmerism.

Hindu scholars were divided into:—

(*a*) Those who could not write Arabic and therefore had to be assisted by Muslim translators, and (*b*) Those who had studied Arabic and themselves did the work of translation. Jaudar (Yodhara or Godhara), a Hindu scholar, wrote a work named *Mawalid-ul-kabir,* or Great Nativities.

Nahak or Nayak, Bazrigar, Filbaifil, Sindbad, Bhakkar or Bhaskaracharya (the astrologer), Jahari, Raja, Saher, Ankar, Araikal, Zankal, Jabbar and many others were Hindu scholars and authors of works on different branches of philosophy and medicine. Though their names are quite Arabicised, most of these must have been natives of the Punjab and Sindh. Muhammad Zakariyya Razi, a famous Iranian author, in his great work entitled *al-Hawi* has mentioned the medical work of Sirak (or Charak), which was for the first time translated from Sanskrit into the Iranian and the translation was commented upon in Arabic by Abdulla, son of Ali.

Indian Works Translated into Arabic.

Among the more important Indian works translated into Arabic are:—

(1) *Surya Siddhanta*: (Arabic, *Sind-hind*) on astronomy, was popular among Muslim scholars and through

them, it reached Spain and thence found its way to the interior of Europe. It was divided into four chapters.

(2) *Khanda Khodyaka:* another work on astronomy.

(3) *Charak* (*Charaka-Samhita*): Was translated first into Pahlavi and re-translated into Arabic by Abdulla, son of Ali. Charaka was a moralist, philosopher and the court physician to King Kanishka. The work *Charaka-Samhita* consists of eight parts, covering the whole field of medical science known in those days.

(4) *Sandhashan* (or the Essence of Success): This work was translated by the son of Pandit 'Dhan' into Arabic.

(5) *Nidān*:—An important Indian work on pathology, which remained an authentic work to all later authors on the subject, treating of diagnosis and the treatment of all diseases known at that time.

(6) *Panchatantra* and *Hitōpadēsha*:—These works were re-translated from Pahlavi into Arabic by Ibn-e-muquffa.

There are a large number of other Hindu works whose Indian titles are not known; for example, a work on drugs and herbs translated by Pandit Manka into Arabic. A book on the physiological effect of Indian medicines. There is another on female diseases, whose original author was an Indian woman. Two books on medicine by Pandit Navkashnal are also known. A book on pregnancy and female diseases; also a short treatise on drugs and herbs; and another on intoxicants. Another work is on the causes of various known diseases and their treatment. It gives the names of drugs and herbs. The author of it was one Raja Kurash. On beverages, we have a work by Pandit Itri. Another book named *Satya* by Pandit Saobarma is also known. A book on palmistry and also one on omens are also well-known. A work entitled *Saropa Vidya* (Arabic: *Ophidia*) by Pandit Rai, treats of the poisons of snakes. There is another work dealing with the same subject. A work on food and poisons, translated into Iranian and re-translated into Arabic by order of Khaled-ul-Barmaki is

well known. *Nafir* was the Arabic title of a book on music translated from the Sanskrit. Portions from the *Mahabharata* were translated by Saleh, son of Shoaib.

Pandit Bajhar or Bhakkar translated a number of Sanskrit works on politics, and the art of war and diplomacy into Arabic. There were also Indian works on swords and their use; theories of State; Indian languages and rhetoric, besides many others, all of which have been translated into Arabic. *Triya charitra* (or *Wiles of Women*) by Raja Kosh and *Budhasatva* (which in Arabic became *Buzasef*) were two popular books among Muslims.

While the majority of Greek works were translated or re-translated from the Syriac and Pahlavi into Arabic by Syrian Christians, works in Sanskrit were translated direct from the said language or re-translated from Pahlavi by Indian and Iranian scholars. The Abbaside Khalifs on the one hand invited Hindu scholars to their capital and on the other hand despatched Muslim students to India for carrying on research work. Among those who thus joined for research work were:—

(1) Abu-mansur al-muvaffaq.

(2) Muhammad, son of Ismail Tanukhi (9th century A.D.), a scholar in astronomy and astrology, who visited India and collected much information on these subjects. The invasion of India by the Arabs and then by Sultan Mahmud and the occupation of Sindh and the Punjab by Muslims brought the two great Eastern civilisations into close and direct contact. The work of amalgamation soon started and embraced all aspects of life. Hindus and Muslims influenced each other, and thus created a new culture, which began to develop during the rule of the Slave, Khilji, Tughlaq and Lodhi dynasties and eventually attained perfection under the Moghals. The process may still be continued and enabled to help the development of New India. The need for Hindus and Muhammadans learning each other's languages seems great, if the future of this country is to be assured.

The name of Susruta was known to Muslims in the 9th and 10th centuries A.D. as that of a great physician. The works of Susruta and Charaka were translated into Iranian and Arabic as early as 800 A.D. During the Middle Ages, down to the 17th century, Arabian medicine remained the final authority for European physicians and through Arabic works, the Indian medical writers also became known to the West. Besides the *Surya-Siddhanta,* other Indian works on astronomy and astrology came to be translated into Pahlavi and re-translated into Arabic by scholars of Junde-Shahpur during the reign of Mansur, and most probably the more famous Hindu writers on that subject, such as Varahamihira, Srishena, Aryabhata, Brahmagupta and others were known to Muslim scholars. The cupola of the earth was named "Arin", which is considered a corrupted form of *Ujjayini,* noted for its observatory. With the conquest of Sindh and the Punjab, particularly after the repeated invasions of Sultan Mahmud, Muslims came into direct and close contact with the Indians. Under Sikandar Shah, for the first time, Hindus began to study Iranian. This study of Iranian continued for long and attained perfection during the rule of the Moghals, when Iranian was on the high road to become the *lingua franca* of India. Among the more famous Muslim scholars in Indian literature and philosophy are Abu Raihan al-Biruni, who studied Sanskrit and the vernaculars spoken in the Punjab. Biruni soon made himself known to Hindu learned men, who gave him the honourable title of *Vidya-sagar* (or Ocean of Learning). His books contain valuable information on Indian Philosophy, History, customs, etc. The Indian works so far translated into Arabic were on medicine, astronomy, astrology, music, mathematics, fiction, moral stories and ethics. Under the Muslim rulers of India from the time of Biruni, philosophy, mythology, history, religion and other subjects came also to be included. Amir Khusroe, the famous poet, who lived under the Slave, Khilji and Tughlaq dynasties, was one of the best students of Indian music. He knew Hindi as spoken in his time so

well that he could compose verses. Among the Slave rulers, Ghias-ud-din Balbun and Nasar-ud-din Mahmud were great patrons of learning. Firuz Shah found a large collection of Sanskrit books in Nagarkot and ordered some of them to be translated into Iranian. The Lodhi kings had Indianised themselves by adopting the Indian language and customs. The Moghals followed the Lodhis, particularly Akbar and his descendants. Emperor Akbar married a Rajput princess and his son Jahangir was half-Rajput in his disposition. He, in his turn, also married a Rajput princess and his son, Shah Jahan, was even a greater Rajput than a Moghal. Thus a Turko-Indian dynasty was established in India. Pandits were asked to recite or read the *Mahabharata,* the *Ramayana* and other legendary stories of India to the Emperors and princes. When the Muslim story narrators found that their royal masters were too much absorbed in Hindu fiction, they too wrote or narrated similar stories, in which the heroes were Muslims. Some of them, such as Amir Hamza (uncle of the Prophet) was a historical person but the deeds attributed to him are imaginary. These stories have been published in huge volumes. They contain the heroic deeds of Muslim princes and generals possessing extraordinary strength. They are represented as defeating any number of men, *jinnies* and *Ifrits* living in Mount Qaf. They are spoken of as subjugating fairies and marrying them; as fighting against infidels and always defeating them, breaking their idols and destroying all monuments of idolatry and magic. Even magicians, who could perform wonders, are defeated and killed by Muslim heroes. One can detect in these works a great mixture of ancient Indo-Iranian mythology. The spirit of the age is well represented. The stories narrated to the Moghal princes of Delhi and the Nawabs of Lucknow indicate the extent of the degeneracy of Muslim aristocracy during the 18th and 19th centuries. Such are the voluminous and apparently absurd works entitled *Bustan-e-khiyal* and *Amir Humza,* whose absurdities reach their climax in eleven volumes of *Talism-e-Hosh ruba.*

Contact with Yogis and Sanyasis.

Yōgis and *Sanyāsis* along with *fakirs* and *pirs* were held in respect and enjoyed private conversation with the Moghal Emperors, ministers and nobles. Prince Dara Shukoh, son of Shah Jahan, was a confidant of these and was sure of gaining his throne because his "Guru" named "Sarmad" had predicted that he would succeed. Unfortunately Dara Shukoh was defeated and slain by his brother Aurangzeb, who took revenge on Sarmad by causing him to be executed.

Muslim Writers of the Moghal Period.

Among the more celebrated writers of the Moghal period are the following:—

(1) Abul Fazl—minister of Akbar, whose knowledge of Sanskrit and Indian philosophy was deep and his work *Ain-e-Akbari* gives valuable information on Indian customs and history.

(2) Faizi—elder brother of Abul Fazl, was a Sanskrit scholar.

(3) Naqib Khan—who, assisted by Hindu Pandits, translated the *Mahabharata* into Iranian.

(4) Badayuni (Abdul Qadir)—joined Naqib Khan in the work of translating Sanskrit works into Iranian.

(5) Haji Muhammad Sultan.

(6) Mulla Shiri—translated the *Mahabharata* and named it *Razm Nama*; and

(7) Girdhar Das—translated the *Ramayana* (for the second time) in 1626.

Dara Shukoh's Works.

Prince Dara Shukoh was an enthusiastic student of Hindu philosophy. In 1657, assisted by a Pandit, he completed a translation of the *Upanishads* and named it *Sir-ul-Israr* or *Sir-ul-Akbar*, which means, *Secret of the Secrets* or the *Great Secret*. He also caused the translation of the *Bhagavad-Gita* and the *Yōga Vāsista*. His other works are:—

(1) Dialogue between him and an ascetic named Baba Lal Das;

(2) *Safinatul-ouliya;*

(3) *Majma-ul-Bahrain,* a comparative study of Vedāntism and Sufism, completed in 1654.

Hindu Compositions in Iranian.

While Muslims were engaged in the study of the Sanskrit language and the great works to be found in it, Hindus also seriously took to the study of the Iranian language, which they continued even after the fall of the Moghals and the rise of British dominion in India. Among Hindu poets who have composed poems in the Iranian are the following:—

(1) Zauqi Ram Hasrat—has left two *Divans* (books of poems) in Iranian.

(2) Munshi Har Gopal (died in 1285 A.D.)—has left four *Divans;* he also wrote a work in imitation of Sadi's famous work, the *Gulistan.*

(3) Raja Ratan Singh—has left a *Divan* and wrote a history entitled *Sultan-ut-Tawarikh.*

(4) Saheb Ram (died 1225 A.H.)—was a student of the celebrated Muhammad Ali Hazin. Has left a *Divan.*

(5) Munshi Ram Das—besides a *Divan* of poetry, has left a number of prose works, translated from the Sanskrit into Iranian.

(6) Daya Shankar Kaul—his pen-name was Nasim (1811–1843). He was a Kashmiri Pandit and a pupil of Atish; he is chiefly known for his celebrated poem entitled *Gulzar-e-Nasim.* It is considered the second best poem in romantic poetry existing to-day in Urdu.

Among writers on history are:—

(1) Kalyan Singh—author of *Khulasat-ut-Tawarikh;*

(2) Sada Sukh—author of *Muntakhab-ut-Tawarikh;*

(3) Sahan Lal—author of *Umadat-ut-Tawarikh;*

(4) Bahadur Singh—author of *Yadegar-e-Bahaduri;*

(5) Rai Kirpa Ram—author of *Gulzar-e-Kishmiri;*

(6) Banvali Das (1060 A.H.) —author of *Rajavali,* an ancient history of Hindus;

(7) Bhagavant Das—author of *Shah Jahan Nama,* or history of Moghal rule up to the reign of Shah Jahan;

(8) Munshi Hari Man (1078 A.H.)—author of *Gawahar Nama*;

(9) Bandra ban Das—author of *Lubb-ut-Tawarikh,* a history of India in 10 chapters;

(10) Iswar Das (1109 A.H.)—author of *Futuhat-e-Alamgiri*;

(11) Kāmrāj (1131 A.H.)—author of *Azam-ul-Harb*;

(12) Jag Jawar Das of Gujarat (1120 A.H.)—author of *Muntakh-ut-Tawarikh*; and

(13) Bhim Sen (1120 A.H.)—author of *Dil-kusha,* which gives biographies of Aurangzeb and his son Shah Alam. Munshi Chandra Bhan Brahman's Iranian verses were included by Saib, the great Iranian poet, in his book of selected verses. Among Hindu translators of Sanskrit works, Mitra Das was a contemporary of Shah Jahan. Bharamul translated the Hindi work, *Sinhasan Battisi;* and Guru Har Das (1036 A.H.), the *Ramayana,* which was also translated by Chandra Bhan (1097 A.H.), and Debi Das. Amar Singh translated *Amar Parkash;* Raja Kiran (1100) wrote *Kushayash-Nama* and Brahman Hisari *Tohfatul-Hikayat.* Both these works come under the head of fiction. Dharam Narayan wrote *Badaya-ul-Funun* (arithmetic); Hari Sukh Rai, *Zubdatul-Qawanin* (grammar); and Kanjhi, *Khazinatul-ulum,* a book on mathematics.

The following authors wrote on literature and other miscellaneous subjects:—

1. Har Kiran—who wrote a work entitled *Insha-e-Har Kiran* (1031 A.H.);

2. Chandra Bhan Brahman—who wrote the *Chahar Chaman;*

3. Munshi Sobhan Rai (1110)—who wrote the *Khulasatul-makātib;*

4. Madhu Ram—who wrote the *Insha-e-madhu Ram;*

5. Roop Narayan (1121)—who wrote the *Sish-jahat;*

6. Lal Chand (Mubarakzadah)—who wrote the *Nigar Nama*; and

7. Odhē Raj (1110 A.H.)—who wrote the *Haft Unjamun.*

Other Hindu Poets and Authors in Urdu.

The number of Hindu poets and authors in Urdu is so great that it is impossible to mention them here, as it indeed falls beyond the scope of this work. Some have been already mentioned, the others are:—Biraj Narayan Chakbast (died 1928); Swami Ram Tirtha (died 1908); Lala Bank Dayal (1851); Pandit Raj Nath (1842); Munshi Piare-Lal (Poet); Raja Narayan (Poet); Devarka Parshad (Poet); Premchand, poet and writer of several important and popular novels; Pandit Narayan Parshad (dramatist); Biraj Mohan Dattatiriya; Tilak Chand; and Iqbal Varma. Pandit Moti Lal Nehru, the great patriot, was, and the Rt. Hon'ble Sir Tej Bahadur, the well known political leader, is well acquainted both with Urdu and Iranian. Thus, while Muslims were influenced by Hindu culture, Hindu culture has been influenced by Muslim civilization. All the Indian vernaculars, including current Sanskrit itself, contain borrowed Iranian, Arabic and Turkish words. Points of view in Hindu philosophy and religion and even the Hindu outlook on life have been largely modified by Hindus coming into direct contact with Muslims. The process of assimilation as between Hindus and Muslims is still going on and in course of time promises to produce a culture which, perhaps, will provide the ultimate solution for many a difficult problem now looming so large, and sometimes so inconvenient, in the public eye.

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